GENERAL DESCRIPTION OF CHINA:

CONTAINING THE

TOPOGRAPHY OF THE FIFTEEN PROVINCES

WHICH COMPOSE

THIS VAST EMPIRE;

THAT OF

TARTARY,

THE

ISLES, AND OTHER TRIBUTARY COUNTRIES;

THE NUMBER AND SITUATION OF ITS CITIES, THE STATE OF ITS POPULATION, THE NATURAL HISTORY OF ITS ANIMALS, VEGETABLES AND MINERALS.

TOGETHER WITH

The latest Accounts that have reached Europe, of the Government, Religion, Manners, Customs, Arts and Sciences of the CHINESE.

ILLUSTRATED BY A

NEW AND CORRECT MAP OF CHINA,

AND OTHER COPPER-PLATES.

VOL. I.

Translated from the FRENCH of the

ABBE GROSIER.

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GENERAL DESCRIPTION OF CHINA.

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TRANSLATOR's PREFACE.

CHINA was little known to the Europeans till towards the beginning of the fourteenth century. The celebrated *Marco Polo* *, who reſided ſeventeen years in the court of *Coblai-kan*, and who had been entruſted by that prince with the management of ſeveral important affairs, firſt brought to Europe any certain accounts of this vaſt empire. Some mention is alſo made of China under the name of *Cathay*, in the Memoirs of *Haython* the Armenian †, tranſlated into Latin by *Nicholas Salconi*, in 1307. We are there informed that *Cathay* is the greateſt kingdom in the univerſe, that it is waſhed by the ocean, in which are numberleſs iſlands, and that it abounds with inhabitants and riches. The author adds, the people are cunning and ſagacious; they look upon ſtrangers with the greateſt contempt, and affirm, that they alone are endued with ſight, while all other nations are blind. A ſpirit of travelling into Tartary and India ſeems to have prevailed, even at a time when Europe was ſunk in the groſſeſt barbarity and ignorance; and it is highly probable

* He returned to Europe in 1295.

† This author, who was nephew to Haython, king of Armenia, lived ſome years in the ſervice of Prince *Mangou*, grand kan of Tartary, and emperor of China, and returned to Armenia with his uncle, who had come to ſolicit the aſſiſtance of *Mangou* againſt his enemies. Having afterwards conceived a deſire of embracing a religious life, he retired for that purpoſe to the iſle of Cyprus, where he entered among the *Præmonſtratenſes*, an order of Auguſtine friars, in 1305. In this iſle he completed his Memoirs, and being ſent for by Pope Clement V. who then reſided in France, he publiſhed them in the French language, at Poictiers, aſſiſted by Salconi, who afterwards tranſlated them into Latin.

that the relations given of thoſe remote regions, and the notions thence formed of their extent and great riches, contributed not a little to forward that important diſcovery which opened a paſſage to India by the Cape of Good-Hope, and diſplayed a new field for European enterpriſe and induſtry *. The Portugueſe, who had made this diſcovery, in purſuing their reſearches towards the Eaſt, firſt ſailed to Canton, in 1517, under the command of *Ferdinand Perez d'Andrada*; but as the object of their voyages was rather to extend commerce, than promote ſcience; and as the ſingular policy of the Chineſe prevented them from having any opportunity of ſeeing the country, the knowledge which the Europeans had of China was ſtill very imperfect, till the Jeſuit miſſionaries †, ſent

* We are informed that John II. king of Portugal, excited by reading the Travels of Marco Polo, ſent, in 1486, two Portugueſe, well acquainted with the Arabic language, as ambaſſadors, to the king of Abyſſinia, in order to examine the coaſts of that country; which commiſſion they executed with ſucceſs, and to the ſatisfaction of the monarch.

† Though there have been miſſionaries of other orders, we are chiefly indebted to thoſe of the *order of Jeſus*, founded by *Ignatius Loyola*, for the accounts we have of China, Japan, and ſome other parts of the eaſt, to which few of the Europeans have had any acceſs. One of the grand deſigns of the above inſtitution was, to convert the Infidels to the Chriſtian faith: thoſe who were admitted members of it, even took a particular vow reſpecting miſſions; and we find that in 1541, the year after its confirmation by Paul III. *Father Xavier*, better known by the appellation of *St. Francis Xavier*, and one of the firſt diſciples of *Loyola*, was ſent by John III. king of Portugal, to preach the Goſpel in the Eaſt Indies. He introduced the Chriſtian religion at Goa, on the coaſt of Comorin, in the Moluccas, and Japan, and died in a ſmall iſland on the coaſt of China, called Sancian, in 1552.

This celebrated miſſionary, who has been called the *apoſtle of India*, is ſuppoſed to have travelled much more than any of his fellow-labourers. Thoſe who have been at the pains to calculate the diſtances of all the places through which he paſſed, aſſure us, that, by adding them together, they will be found to amount to thirty-three thouſand leagues, which is more than three times the circumference

ſent to propagate the Goſpel, by their abilities and addreſs, procured themſelves admiſſion to the centre of an empire, which, till then, had been ſhut againſt every ſtranger.

It ſeems to have been an eſtabliſhed maxim of the Chineſe to have as little intercourſe as poſſible with their neighbours, and to admit no foreigners among them. The ſituation of their country, placed in the remoteſt corner of Aſia, ſeparated from the nations on the north and weſt by inacceſſible mountains, and frightful deſerts; and from thoſe on the ſouth and eaſt by the ocean, was, indeed, particularly favourable to this political jealouſy. To the zeal and perſeverance of the miſſionaries are we therefore indebted for every thing that we know of this vaſt empire: and, if the teſtimony of a late celebrated writer §, whoſe leaſt fault was credulity, can have any weight, their relations may be conſidered as the productions of the moſt intelligent travellers that ever enriched literature by their labours.

cumference of the earth. Gregory XV. in conſideration of the zeal which he had ſhewn in diſcharging the duties of his miſſion, canoniſed him, in 1662. The introduction of the Chriſtian religion into China, or perhaps its re-eſtabliſhment there, which *Xavier* ſo ardently deſired, was effected a few years after his death. In 1564, *Lopez de Legaſpo* took poſſeſſion of the Philippine iſles for the crown of Spain. The Spaniards, about that period, having aſſiſted the Chineſe againſt a troubleſome pirate who infeſted their ſeas, and whom they were unable to ſubdue, a temporary friendſhip was formed between the two nations; and the Chineſe admiral, on his return to China in 1577, permitted two Auguſtine friars to accompany him from Manilla: theſe having met with a favourable reception, ſome Franciſcans ſoon followed, and thus an opening was formed for the admiſſion of Europeans into that empire. The firſt of the Jeſuits who entered China were Fathers *Paſio*, *Roger*, and *Ricci*, about the year 1583. Ricci, by ingratiating himſelf into the favour of the emperor, and principal mandarins, procured liberty to erect a church in the city of Pe-king, and, no doubt, laid a foundation for the future eſtabliſhment of the Jeſuits in China.

§ Voltaire.

But though it might have been expected that, from ſo great a variety of authors who have written concerning China, ſufficient lights would have been acquired, to enable the Europeans to form a juſt notion of the manners, character, and diſpoſition of the Chineſe; yet the learned ſeem to differ widely in their ideas reſpecting them. By ſome they have been extolled as the wiſeſt and moſt enlightened of mankind; while others, perhaps equally, if not more remote from the truth, have exhibited them in the moſt contemptible point of view, and repreſented them as a deſpicable people, deceitful, ignorant, and ſuperſtitious, and deſtitute of every principle of humanity or juſtice.

No perſon appears to have entertained a higher opinion of the Chineſe than the learned *Iſaac Voſſius*. This author tells us, that '*if any man ſhould collect every thing that all other nations have invented, though they have made many uſeful diſcoveries, the whole would not be more valuable or various than thoſe of the Seres alone by the Portugueſe improperly called Chineſe**' Another celebrated writer, the Abbe Renaudot, adopts quite different ideas: in a diſſertation on the Chineſe learning, annexed to the *Relation of two Mahometan Travellers*, which he tranſlated from the Arabic, and publiſhed, with learned notes, he tells us, that *the Chineſe have no idea of the Supreme Being, nor any name for him in their tongue; that their metaphyſics are by no means comparable to what was taught by the ancient philoſophers, both Greeks and Barbarians; that their morality generally tends to trifling ceremonies, and frivolous ſuperſtitions; that they are intirely ignorant of the arts and ſciences; and that their architecture is much inferior even to that of the Americans, &c.* In ſhort, he concludes that the Chineſe are far from meriting the commendations which have

* Iſa. Voſſius de Magnitud. Sin. Urb. Cap. 14.

been

been ſo laviſhly beſtowed upon them; and he endeavours to overturn the arguments of Voſſius, whom he accuſes of *exceſſive and ill-founded prepoſſeſſion* *.

But of all thoſe who have thrown out their invective againſt the Chineſe, none ſeem to have farther exceeded the bounds of decency and truth than two late writers, Mr. *Sonnerat*, and Mr. *Paw*; the former in the relation of his laſt voyage to India, and the latter in a work entitled *Recherches Philoſophiques ſur les Egyptiens et les Chinois*. Nations, as well as individuals, may for ſome time ſuffer by the miſrepreſentations of weak or malevolent writers; but when cool and diſpaſſionate inquiry has diſpelled the miſts of error, prejudice muſt give place to reaſon, and truth be eſtabliſhed in the room of vague conjecture and popular opinion. A ſpirit of inveſtigation ſeems to be the diſtinguiſhing characteriſtic of the preſent enlightened age, and ſome writers of eminence have employed their talents in endeavouring to elucidate important points of hiſtory, and to vindicate the inſulted memory of thoſe whom prejudice and ignorance have, perhaps groundleſsly, branded with infamy. Actuated by the ſame laudable ſpirit, the Abbé *Groſier* here appears as the champion of an injured people. To delineate a true ſtate of China, and to free the national character of the Chineſe from the bitter aſperſions of the laſt mentioned writers, ſeems to have been great part of the abbé's deſign, in the preſent publication; and, indeed, it muſt be owned, that his ſucceſs

* Voſſius muſt indeed have carried his prepoſſeſſion for the Chineſe even to enthuſiaſm. *Bayer* tells us, in his *Muſeum Sinicum*, that he often uſed to ſpeak as if he wiſhed he had been born a Chineſe rather than an European. *Sæpe illam in ore ferret vocem qua oſtendebat malle ſeſe Sinici orbis, civem eſſe natum quam hujus noſtri.* Bayeri Muſ. Sin. Præfat. p. 30.

is worthy of his zeal, while his candour and impartiality appear in a light no leſs favourable than his abilities and learning. But that our readers may be enabled to judge for themſelves, we ſhall lay before them the abbé's own words, taken from his Preliminary Diſcourſe to the *General Hiſtory of China* *: 'It might perhaps be here proper,' ſays the author, 'to deſtroy 'the unfavourable impreſſions, which certain prejudiced writers 'have endeavoured to give the public of the Chineſe nation. 'Among the number of theſe calumniators, there is none who 'have written with greater aſperity, or with leſs regard to 'truth, than a German profeſſor named *Paw*, author of a '*Philoſophical Inquiry reſpecting the Egyptians and Chineſe*. 'The hatred of this writer againſt the Aſiatics appears, in 'the moſt indecent manner, in every page of his book. He 'there paints them in the blackeſt colours, and repreſents 'them as the moſt cowardly, ignorant, and deceitful people 'in the univerſe; in a word, he conſiders them as the dregs 'of all nations. Their hiſtory, which he has never, and 'which undoubtedly he could not read, is, in his opinion, 'a continued ſeries of falſehoods and abſurdities; their enor-'mous population is a mere chimera, their cities are few, and 'thinly ſcattered, and their lands are waſte and uncultivated; 'the wiſeſt of their philoſophers, ſuch as a *Confucius*, and a '*Ming-tſee*, were only dull pedagogues, who did not even 'know the elements of morality; all thoſe diſcoveries, for 'which they are celebrated in Europe, are attributed to them 'without the leaſt foundation; their ſtupidity and want of 'genius renders them intirely incapable of any art what-'ever; their legiſlation is ſtill in its infancy, and their go-'vernment, though it has ſubſiſted the ſame and without varia-

* General Hiſtory of China, tranſlated by *Father Moyrac de Mailla*, and publiſhed by the Abbé Groſier in 12 vols, quarto.

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'tion for three thouſand years, is only a deſtructive ſyſtem, 'the maſterpiece of folly, barbariſm, and contradiction, &c. '&c. Such is, in a few words, the ſum of the aſſertions 'which Mr. Paw, ſitting at eaſe in his cloſet at Berlin, has 'had the effrontery to pronounce againſt a people whom he 'never ſaw, and who inhabit a country ſituated at the diſtance 'of ſix thouſand leagues from him. Mr. Paw might have 'perhaps been forgiven for the dictatorial and peremptory 'manner in which he decides, had he only deigned to inform 'his readers upon what authorities he has founded his ſingular 'opinions: but he has the misfortune of being among the 'number of thoſe writers, who, having read a great deal 'without digeſting properly, are unable to remember the 'ſources from whence they have derived their knowledge. Mr. '*Paw* quotes little, or quotes partially; he marches with a firm 'ſtep in the path of paradox, and, if in purſuing the thread 'of his ſyſtematical ideas he happens to find himſelf at a loſs 'for authorities, he proves by the calculation of chances, 'and probabilities, that things muſt exiſt in the ſame manner 'in which he is pleaſed to arrange them. I might extract 'from his book a number of aſſertions, advanced without any 'proofs, and which have nothing elſe to ſupport them but the 'individual knowledge and credit of Mr. *Paw*: I ſhall only 'quote a few, but they will be of ſuch a nature as may be 'ſufficient to convince the reader of the groſs blunders, and 'deliberate falſehoods, of this German profeſſor.

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'of theſe miſſionaries coincide with the opinions embraced 'by Mr. Paw, this writer produces them as his proofs, and 'ſhields himſelf, if we may uſe the expreſſion, under their 'authority; he does not then heſitate to quote Fathers '*Trigault*, *le Comte*, *Fontenay*, *Contencin*, *du Halde*, the authors 'of *Lettres Edifiantes*, &c. but if theſe miſſionaries are only 'falſe relators, why does he make uſe of their names, or reſt 'his proofs upon their information? And if their authority is 'to be admitted when it confirms the conjectural ideas of 'Mr. *Paw*, is it reaſonable that it ſhould have no weight or 'validity when it militates againſt, or deſtroys them? The 'ſame application may be made to the Chineſe hiſtory, which 'this author calls in one place *fabulous annals*, and which he 'cites in another as moſt authentic, when he has occaſion to 'borrow ſome facts to ſupport his aſſertions.

'Mr. *Paw* is a writer who pays little regard to truth; he 'miſrepreſents facts in order to apply them to his own pur-'poſes. The following may ſerve as an example: "The "barbarity of the Chineſe," ſays he, "appears to have been "very great, even towards the year 1122 before our æra, for "it is ſaid that, about that period, a conqueror, named *Vou-*"*vang*, with two or three thouſand men, took poſſeſſion of "China, where he eſtabliſhed ſome laws, and endeavoured "to ſettle the inhabitants, who, even then, ſhewed a fondneſs "for a wandering life, ſince they often tranſported their "villages, which conſiſted only of portable huts or tents." '*Vou-vang* was neither an adventurer, nor the chief of a 'horde, as Mr. *Paw* here repreſents him; he was Prince of '*Yen*, and it was only in compliance with the preſſing ſolicita-'tions of all the grandees of the ſtate, who offered him the 'ſovereign power, that he marched againſt the infamous '*Tcheou*, laſt emperor of the dynaſty of the Chang. The lat-'ter, with a numerous army, attempted to oppoſe the enemy;

'but

'but ſcarcely was the ſignal given for battle, when he ſaw 'himſelf abandoned by the greater part of his troops, who 'threw down their arms, and haſtened to range themſelves 'under the banners of *Vou-vâng*. That very day this prince 'mounted the throne, with the general approbation of the 'nation. The whole reign of *Vou-vang* was employed in 'bringing back to their former vigour the laws and wiſe 'cuſtoms which his predeceſſor had aboliſhed; he opened 'priſons, reſtored ſeveral illuſtrious families to their offices, 'and formed new principalities, which he diſtributed among 'his relations. In this paſſage of the Chineſe hiſtory, which 'is here faithfully related, does there appear any thing that 'can induce us to believe the Chineſe to have been a ſavage 'and wandering people, even towards the year 1122 before 'the Chriſtian æra? Do we here ſee that an unknown con-'queror, with a handful of troops, ſubdued China, which he 'afterwards civilized, and that *he endeavoured to ſettle the in-'habitants, who, even then, inclined to a wandering life?* 'Where did Mr. *Paw* read, that the Chineſe, at that epocha, 'tranſported their villages from one place to another; and 'that they lived in portable huts, and under tents? But this 'writer ſtill makes aſſertions without producing authorities 'to prove them.

'Mr. *Paw* ſeems fond of diſtinguiſhing himſelf by the boldneſs and novelty of his paradoxes; he pretends through-out his whole book that China is very irregularly inhabited; that it contains immenſe waſtes, deſerts, and ſolitudes; that in the interior parts of the provinces *there is ſcarcely any ſhadow of cultivation*; and that, in general, the half of the land of this empire is left barren and neglected. We ſhall here give ſome of his proofs. We may form, ſays he, very juſt ideas on this ſubject if we read the deſcription of an immenſe tract of country where the Emperor *Can-hi*

'(*Kang-*

'(*Kang-hi*) hunted in 1721, with the Ruſſian ambaſſador; 'this deſert is only two or three leagues diſtant from Pe-king, 'and imagination can ſcarcely paint any thing more dreary 'or wild; "*we had been ſix hours on horſeback*," ſays Mr. An- 'termony,* "*and, although we had already travelled fifteen Eng-* "*liſh miles, we did not perceive the extremity of the foreſt. We* "*turned off towards the ſouth, and arrived at a marſhy plain* "*covered with very high reeds, from which we roufed a number* "*of wild boars.*" 'One can ſcarcely refrain from laughter 'at the inference which Mr. Paw draws from this paſſage, 'of the uncultivated ſtate of the lands in the province of '*Pe-tcheli*. That deſert, and immenſe foreſt, form part of the 'park of *Hai-tſe*, a country ſeat belonging to the emperor, a 'few leagues diſtant from *Pe-king*. Does not Mr. Paw, 'therefore, attempt a manifeſt impoſition, and ſport with the 'credulity of the public, by converting this retreat, deſtined 'for the pleaſure and relaxation of a great prince, into a dry 'deſert, incapable of the leaſt cultivation? Could it not be 'proved, in the ſame manner, that France is ſtill an unculti- 'vated country, ſince we find, almoſt at the gates of its ca- 'pital, the parks of St. Germains, Fountainbleau, and Com- 'piegne, which are alſo immenſe foreſts, and vaſt ſolitudes.

'It is alſo to ſupport the ſame aſſertion, reſpecting the un- 'cultivated ſtate of the land in China, that Mr. *Paw* aſſigns 'a falſe motive for the edict publiſhed under the minority of '*Kang-hi*, in 1662: "The Tartar conquerors," ſays he, "ſaw "on their arrival in China, the numberleſs inconvenience- "reſulting from the diſproportion between the population "certain cantons, ſome of which abounded with inhabitan- "while others had too few; and ſome ſcarcely any at "They therefore did two things, which appear very ſurpri-

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* Mr. Paw here means *John Bell, Eſq of Antermony*, a Scot's gentle- accompanied the Ruſſian ambaſſador to *Pe-king*, in 1719.

"to remedy this evil in its source; they forbade all maritime "commerce; afterwards demolished, in six of the provinces, "every habitation within three miles of the sea, and com- "pelled the families who lived in them to retire to the interior "parts of the country". 'The fact which Mr. *Paw* here 'quotes is undoubtedly true; but it is intirely false that 'the intention of government in passing the above edict, was, 'to force the people to the interior parts of the empire, 'where they were not wanted. *Tching-Tching-cong*, the 'celebrated chief of the rebels, at that time covered with 'his vessels, all the Chinese seas, and had rendered commerce 'uncertain and dangerous. Besides, it is evident from the 'testimony of all historians, that it was only to weaken the 'power of this formidable enemy, by depriving him of pro- 'visions, that the greater part of the towns and villages on 'the sea coasts were set on fire, and the Chinese who in- 'habited them obliged to retire farther up the country. As a 'proof that the imperial minister at *Pe-king* had nothing else 'in view; no sooner were the rebels compelled to return to 'their duty, than the scattered families were permitted to ap- 'proach the coasts, and to occupy their former habitations. 'After this explanation, what becomes of the political plan 'which this German author lends to the Tartars, to establish 'a balance of population between the different cantons of 'China?

'Imputations fraught with calumny cost Mr. *Paw* no- 'thing; that which I have now confuted must shock every 'honest and impartial mind. This writer endeavours also to 'persuade Europe that the Chinese are among the number of 'those superstitious and barbarous people who shed torrents of 'human blood at the tombs of their great men. According 'to him, the immolation of slaves makes, at present, part of 'the ceremonies observed at their funerals: "This custom,"

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'fays he, "ſubſiſted in China even to our days; and it is much "to be doubted whether it be yet aboliſhed; what gives us "great and melancholy ſuſpicions in this reſpect is, that the "Jeſuits tell us, that the Emperor *Can-hi (Kang-hi)* made a "law, by which he forbade the ſacrificing of ſlaves on the "death of princes of the blood; and, at a time poſterior "to this pretended law, females were ſtrangled at the obſequies "of prince *Ta-yang*, brother of the Emperor *Can-hi (Kang-*"*hi.)* This execution is ſo late, that perſons now living at "*Pe-king* may have been witneſſes of it."

'It is certain that *Kang-hi* enacted the law of which Mr. 'Paw here ſpeaks; but on what occaſion, and under what 'circumſtances, did that prince publiſh it? The preſent in-'ſtance alone is ſufficient to ſhew with what deliberate 'coolneſs this writer mutilates and miſrepreſents thoſe facts 'which he relates. The occaſion of the law in queſtion 'was as follows; *Chun-tchi*, the firſt of the Mantchews who 'took poſſeſſion of the throne of China, loved, to diſtraction, 'one of his wives, who died in 1660, his grief on this loſs 'ſcarcely knew any bounds, and he renewed, in favour of 'his deceaſed queen, a deteſtable cuſtom, practiſed by the 'Tartars, of ſhedding human blood at the funerals of illuſ-'trious perſons; more than thirty ſlaves were then ſacrificed. 'The Chineſe, whoſe manners were much milder, and who 'were altogether unacquainted with ſuch a ſanguinary cuſ-'tom, appeared greatly ſhocked *; the horror which they 'teſtified on this occaſion was even ſo public and gene-'that *Kang-hi*, who ſoon after mounted the throne, enacted 'a law, by which the like ſacrifices were forbidden in future.

* *F. Rougemont*, ſpeaking of the ſame fact, expreſsly ſays, "Sinenſes adeo "non ſtuntur hac barbarâ ſuperſtitione, ut contrà *vehementer oderint ac deteſtentur*. "Ipſi quoque Tartari, quamvis hæc ſuperſtitio diu apud eos viguerit, poſtquam "tamen imperio potiti ſunt, crudeli ritu prorſùs abſtinuere: verùm fortaſſe ne "Sinis *horori atque odio eſſent*." Hiſt. Tartaro-Sinica, p. 145.

'Mr.

'Mr. *Paw* could not be ignorant of this fact: how then 'has he the injuſtice to impute to the Chineſe a cuſtom pe- 'culiar only to the Tartars, which theſe conquerors brought 'from their own country, and which was univerſally deteſted 'in China as ſoon as it was known? How can he dare to 'cite in favour of his aſſertion, a law which deſtroys it, ſince 'the exiſtence of that law furniſhes a ſtriking proof of the 'averſion which the Chineſe had to the immolation of human 'victims?

'I have never yet been able to diſcover that the Emperor '*Kang-hi* had a brother named *Ta-vang*; the author probably 'meant the Prince of the iſland of *Tai-vang*, or *Formoſa*, a 'rebellious Chineſe, who was compelled to ſubmiſſion by the 'arms of *Kang-hi*, in 1682. I am intirely ignorant of what 'paſſed at the obſequies of that nobleman; but there is every 'reaſon to ſuppoſe that what Mr. *Paw* relates on that ſubject 'is a mere fiction; for if this writer is not to be believed 'when he produces facts for proofs, much leſs credit is due 'to him when he quotes, in ſupport of his opinions, uncer- 'tain teſtimonies, and imaginary authorities, the productions 'of his own brain, ſuch as thoſe *of perſons ſtill living in Pe- 'king*. We have, beſides, a detail of the ceremonies ob- 'ſerved in 1730, at the funeral of the uncle of the preſent 'emperor. The honours paid to this prince exceeded the 'bounds of ordinary etiquette; but nothing is to be obſerved 'in them which can give the leaſt ſhadow of probability to 'the vain conjectures of Mr. *Paw*. The imputation which 'he here throws out againſt the Chineſe will find no ſupport, 'even in the remoteſt ages of their monarchy: to be con- 'vinced of the truth of this one has only to read the twenty- 'ſecond chapter of the fourth part of the *Chou-king*, where 'the ceremonies practiſed at the obſequies of the ancient 'kings of China are fully related.

'Mr.

'Mr. *Paw* is very unlucky in managing the paſſion with 'which he ſeems to be animated againſt the Chineſe; it is 'too open and avowed. This author would undoubtedly 'have made more converts, had he only aſſumed an appear-'ance of impartiality, and diffuſed throughout his work that 'ſhade of moderation, ſo neceſſary for thoſe who are deſirous 'of concealing their malevolent aſſertions under the colour 'of truth. Can he ſeriouſly expect that his ſimple word 'will be implicitly believed when he ſays of the whole Chineſe 'nation, that *if examples of courage and heroiſm are to be found 'in their hiſtory, they are only the effects of opium?* Whom 'will he perſuade, that no individual among a numerous 'people, who have ſubſiſted for 4000 years, has ever performed 'a ſingle heroic action without having his head and ſenſes 'diſturbed by the intoxicating fumes of a narcotic potion?

'I open Mr. *Paw*'s book only at hazard, and an error of 'another kind preſents itſelf: he aſſures us, that the Chineſe, 'like all the Tartars, have been *nomades*, or a wandering 'people; and he makes this induction even from the form 'of their houſes, the model of which he pretends to have 'been taken from a tent. "When we conſider," ſays he, "a Chineſe city, we perceive that it is properly but a ſta-"tionary camp: and we find that Mr. *Bougainville*, ſpeaking "of the Chineſe ſettlement near Batavia, always calls their "quarter *the Chineſe camp.*" 'It will be ſufficient to mention 'the origin of this appellation, to ſhew that it can be no 'proof of what Mr. *Paw* advances: When the Dutch firſt 'landed on the iſland of *Java*, they formed an encampment 'which they fortified, and named the *Dutch camp*; this trad-'ing colony having afterwards removed to *Batavia*, the Chi-'neſe ſucceeded to their poſt; ſo that the town which they 'built there, ſtill preſerving its ancient name, was called the '*Chineſe camp*. The ſame ſpot might with equal propriety

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'have been called the *Engliſh* or *French camp*, if either of 'theſe people had ſucceeded the Dutch company; would it 'not have been ridiculous to conclude from ſuch a circum-'ſtance only, that our cities and thoſe of England are *pro-'perly but ſtationary camps?*

'It would be in vain to carry our critical obſervations on 'this work any farther; it is ſufficient to have ſhewn, by a 'few examples, what little credit is due to a production which 'preſents nothing but a collection of diſguſting falſehoods, 'atrocious calumnies, and vague aſſertions, unſupported by 'facts, or any authority whatever.' After what has been here ſaid, little remains for the Tranſlator to add: he muſt, however, obſerve, that the Author ſeems to have ſelected with great judgment and caution, from the relations of the moſt intelligent and beſt informed miſſionaries, whatever tended to illuſtrate his ſubject. We have no complete account of China in any language; and information reſpecting that country lies ſo ſcattered, that it becomes a tedious and irkſome taſk to ſearch for it. The abbé, therefore, has done a ſervice to literature by favouring the public with a work, which, undoubtedly, gives a juſt and true ſtate of an empire, hitherto imperfectly known; while it exhibits a faithful picture of the religion, government, manners, and cuſtoms of its inhabitants.

[redacted]ith regard to this Engliſh edition, the Tranſlator is [redacted]ble that imperfections will be found in it;—yet, ſuch im-[redacted]ections, he hopes, as are not unpardonable in one who [redacted]es his firſt appearance at the bar of criticiſm. For the [redacted]curacies into which he may have fallen, he could plead [redacted]xcuſe, beſides other diſadvantages, an incumbrance, very [redacted]avourable to literary purſuits, under which he laboured [redacted]e employed in the execution of the work; but as he is [redacted]vinced that genius and learning are as ready to forgive,

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as ſelf-important petulance is forward to condemn, he waves all farther apology, and ſubmits his performance, ſuch as it is, to the deciſion of an indulgent public.

GENERAL DESCRIPTION

OF

CHINA.

TCHONG-KOUÉ, or the Middle Kingdom *, is the name which the Chineſe give to their empire. The Weſtern Moguls call it *Catay*; the Mantchew Tartars,

* The Chineſe conſider themſelves as the people moſt favoured by nature. Before their intercourſe with Europeans had rectified their geography, they imagined that China was ſituated in the centre of the earth, and that all other kingdoms (which, according to them, were ſeventy-two in number) lay ſcattered in the form of ſmall iſlands around their empire, and, as ſo many ſatellites, intended to decorate their planet. They were aſtoniſhed at the ſkill ſhewn by the Europeans in the arts and ſciences; nor could they conceive how they had acquired it, without the aſſiſtance of their literature. They ſoon became more modeſt; for, after having long ſuppoſed themſelves the only people to whom nature had given ſight, they were at length obliged to confeſs, the Europeans at leaſt had one eye.

Nican-courou; the Japaneſe, *Thau*; and the people of Cochinchina and Siam, *Cin*. It is probably from this laſt appellation, that the word *China* is derived. The Chineſe hiſtory relates that the firſt imperial family who carried their arms towards the weſt, aſſumed the name of *Tſin* or *Tai-tſin*. The armament which the emperor Tſin-chi-hoang ſent as far as Bengal, muſt have made the people of India acquainted with the name of Tſin, whoſe formidable power had been felt at ſo great a diſtance. This name paſſing afterwards from India to Perſia and Egypt, might perhaps have reached Europe. This is the moſt probable account we can give of the origin of the name by which this vaſt empire is generally known.

China, properly ſo called, comprehends from north to ſouth eighteen degrees; its extent from eaſt to weſt is ſomewhat leſs. The adjacent countries ſubjected to the Chineſe government, ſuch as the iſlands of Hainan and Formoſa, Leâtong and Tartary, are not included in this eſtimation; for, if we reckon from the moſt ſouthern point of the iſland of Hainan to the northern extremity of Tartary, which is under the dominion of the emperor of

of China, we ſhall find that the territories of this prince are more than nine hundred leagues in extent from north to ſouth, and about fifteen hundred from eaſt to weſt, reckoning from the eaſtern ſea as far as the country of *Caſghar*, conquered by the Chineſe in 1759.

China is bounded on the north by Tartary, from which it is ſeparated by a wall five hundred leagues in length; on the eaſt by the ſea; on the weſt by lofty mountains and deſarts; and towards the ſouth by the ocean, the kingdoms of Tong-king, Laos, and Cochinchina. It is divided into fifteen provinces; the northern are CHEN-SI, CHAN-SI and PE-TCHELI; CHAN-TONG, KIANG-NAN, TCHE-KIANG and FO-KIEN extend along the ſhore of the eaſtern ſea. The provinces of QUANG-TONG, QUANG-SI, YUN-NAN and SE-THUEN terminate the empire on the ſouth and north. HONAN, HOU-QUANG, KOEI-TCHOU and KIANG-SI occupy the middle ſpace. We ſhall now proceed to the topographical deſcription of theſe fifteen provinces.

CHAP. I.

THE PROVINCE OF PE-TCHELI.

PE-TCHELI, Tcheli, or Li-pa-fou, is the principal province of the whole empire; and its capital, Pe-king or Pekin, is become the ordinary reſidence of the imperial court. It approaches the form of a right-angled triangle, and is bounded on the north by the great wall and part of Tartary; on the eaſt by the ſea; on the ſouth by the provinces of Chang-tong and Honan; and towards the weſt by the mountains of Chan-ſi.

This province contains nine cities of the firſt claſs, which have ſeveral others under their juriſdiction; theſe are about forty in number, leſs conſiderable indeed, but all ſurrounded with walls and ditches.

Pe-tcheli has few mountains. Its ſoil is ſandy, and produces very little rice; but all other kinds of grain abound there, as well as the greater part of the fruit trees we have in Europe. It pays an annual tribute to the emperor, which, according to Father Martini, conſiſts of 601,153 bags of rice, wheat, and millet; 224 pounds of linſeed; 45,135 of ſpun

ſpun ſilk; 13,748 of cotton; 8,737,248 truſſes of ſtraw for the horſes belonging to the court, and 180,870 meaſures of ſalt, each containing 124 pounds. We ſhall ſee in the ſequel that this tribute is proportionably much inferior to that paid by other provinces.

It is remarked that the people of this province have not the ſame aptitude for acquiring the ſciences, as thoſe who inhabit the ſouthern provinces of the empire; but they are more robuſt and warlike, and better calculated to endure the hardſhips and fatigue of war. This is the caſe with the Chineſe of all the other northern countries.

The face of the country here being flat and level permits the uſe of a kind of carriage, the conſtruction of which appears to be rather ſingular. Father Martini, one of the firſt miſſionaries in China, thus deſcribes it: 'They uſe,' in the province of Pe-tcheli,' a kind 'of chariot with one wheel, and conſtructed 'in ſuch a manner, that there is room in the 'middle for only one perſon, who ſits as if on 'horſeback; the driver puſhes behind, and, 'by means of wooden levers, makes the cha-'riot advance with ſafety and expedition. 'This has perhaps given riſe to the report of

'chariots driven in that country by the wind, 'which the Chineſe direct over land with 'ſails, as they do ſhips at ſea.' A French miſſionary, who traverſed this province in 1768, ſeems to have made uſe of the ſame kind of carriage. 'We quitted the canal,' ſays he, 'to travel in carts, which is cuſtomary in this 'part of China; but it is diſagreeable beyond 'deſcription. The cart is amazingly clumſy, 'and has a great reſemblance to the carriage 'of a gun; there is room in it for only one 'perſon, who is frequently obliged to ſit croſs-'legged, as our taylors do in Europe; it jolts 'prodigiouſly; and, while the traveller is ex-'poſed to the ſcorching rays of the ſun, ſuch 'clouds of duſt ſometimes ariſe as almoſt ſuf-'focate him.'

Pekin, the capital of the empire, is ſituated in a very fertile plain, twenty leagues diſtant from the great wall; this name, which ſignifies the *Northern Court*, is given it, to diſtinguiſh it from another conſiderable city called Nanking, or the *Southern Court*. The emperor formerly reſided in the latter; but the Tartars, a reſtleſs and warlike people, obliged this prince to remove his court to the northern provinces, that he might more effectually repel the incurſions

eurſions of thoſe barbarians, by oppoſing to them the numerous militia that he generally keeps around his perſon.

This capital forms an exact ſquare, and is divided into two cities; the firſt is inhabited by Chineſe; the ſecond by Tartars. Theſe two cities, without including the ſuburbs, are ſix full leagues in circumference, according to the moſt accurate meaſurement made by the expreſs order of the emperor.

The height and enormous thickneſs of the walls of the Tartar city excite admiration; twelve horſemen might eaſily ride abreaſt upon them; they have ſpacious towers raiſed at intervals, a bow-ſhot diſtant from one another, and large enough to contain bodies of reſerve in caſe of neceſſity.

The city has nine gates, which are lofty and well arched; over them are large pavilion-roofed towers divided into nine ſtories, each having ſeveral apertures or port-holes; the lower ſtory forms a large hall for the uſe of the ſoldiers and officers who quit guard, and thoſe appointed to relieve them. Before each gate a ſpace is left of more than three hundred and ſixty feet; this is a kind of place of arms, encloſed by a ſemicircular wall equal in

height and thickneſs to that ſurrounding the city. The great road, which ends here, is commanded by a pavilion-roofed tower like the firſt, in ſuch manner, that, as the cannon of the former can batter the houſes of the city, thoſe of the latter can ſweep the adjacent country.

The ſtreets of Pe-king are ſtraight, about an hundred and twenty feet wide, a full league in length, and bordered with ſhops. It is aſtoniſhing to ſee the immenſe concourſe of people that continually fills them, and the confuſion cauſed by the prodigious number of horſes, camels, mules and carriages, which croſs or meet each other. Beſides this inconvenience, one is every now and then ſtopped by crowds who ſtand liſtening to fortune-tellers, jugglers, ballad-ſingers, and a thouſand other mountebanks and buffoons, who read and relate ſtories calculated to promote mirth and laughter, or diſtribute medicines, the wonderful effects of which they explain with all the eloquence peculiar to them.

People of diſtinction oblige all their dependants to follow them. A mandarin of the firſt rank is always accompanied in his walks by his whole tribunal, and, to augment his equipage,

equipage, each of the inferior mandarins in his ſuit is generally attended by ſeveral domeſtics. The nobility of the court, and princes of the blood, never appear in public without being ſurrounded by a large body of cavalry; and, as their preſence is required at the palace every day, their train alone would be ſufficient to create confuſion in the city. It is very ſingular, that, in all this prodigious concourſe, no women are ever ſeen: hence we may judge how great the population of China muſt be, ſince the number of females in this country, as well as every where elſe, is ſuperior to that of the other ſex.

As there is a continual influx of the riches and merchandiſe of the whole empire into this city, the number of ſtrangers that reſort hither is immenſe; they are carried in chairs, or ride on horſeback; the latter is more common; but they are always attended by a guide, acquainted with the ſtreets, and who knows the houſes of the nobility and principal people of the city. They are alſo provided with a book containing an account of the different quarters, ſquares, remarkable places, and of the reſidence of thoſe in public offices. In ſummer there are to be ſeen ſmall temporary ſhops, where

where people are ſerved with water cooled by means of ice; and one finds every where eating-houſes, with refreſhments of tea and fruits. Each kind of proviſion has a certain day and place appointed for its being expoſed to ſale.

The governor of Pe-king, who is a Mantchew Tartar, is ſtyled Governor of the Nine Gates; his juriſdiction extends not only over the ſoldiers, but alſo over the people in every thing that concerns the police. No police can be more active; and it is ſurpriſing to ſee, among an infinite number of Tartars and Chineſe mixed together, the greateſt tranquillity prevail. It is rare, in a number of years, to hear of houſes being robbed, or people aſſaſſinated; all the principal ſtreets have guard-rooms, and ſoldiers patrole night and day, each having a ſabre hanging from his girdle, and a whip in his hand, to correct, without diſtinction, thoſe who excite quarrels or cauſe diſorder.

The lanes are guarded in the ſame manner, and have latticed gates which do not prevent thoſe from being ſeen who walk in them; they are always kept ſhut during the night, and ſeldom opened even to thoſe who are known: if they are, the perſon to whom this indulgence

is granted, muſt carry a lanthorn, and give a ſufficient reaſon for his going out.

In the evening, as ſoon as the ſoldiers are warned to their quarters by beat of drum, two centinels go and come from one guard-room to another, making a continual noiſe with a kind of caſtanet, to ſhew that they are not aſleep. They permit no one to walk abroad in the night time. They even examine thoſe whom the emperor diſpatches on buſineſs, and if their reply gives the leaſt cauſe of ſuſpicion, they have a right to convey them to the guard-room. The ſoldiers in each of the guard-rooms are obliged to anſwer every time the centinels on duty call out.

It is by theſe wiſe regulations, obſerved with the greateſt ſtrictneſs, that peace, ſilence, and ſafety reign throughout the whole city. The governor is alſo obliged to go the round; and the officers ſtationed on the walls and in the towers over the gates (in which are kept large kettle-drums, that are beat every time the guard is relieved) are continually diſpatching ſubalterns to examine the quarters belonging to the gates where they are poſted. The leaſt neglect is puniſhed next morning, and the officer who was on guard is caſhiered.

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This police, which prevents nocturnal aſſemblies, would appear no doubt extraordinary in Europe, and, in all probability, would not be much reliſhed by our young men of fortune and ladies of quality. But the Chineſe think juſtly; they conſider it to be the duty of the magiſtrates of a city, to prefer good order and public tranquillity, to vain amuſements, which generally occaſion many attempts againſt the lives and property of the citizens. It is true, the ſupport of this police coſts the emperor a great deal; for part of the ſoldiers we have mentioned are maintained for this purpoſe only. They are all infantry, and their pay is generally very high; their employment conſiſts not only in watching for thoſe who may occaſion diſturbance in the day time, or walk abroad during the night; they muſt alſo take care that the ſtreets are kept clean and ſwept every day; that they are watered morning and evening in time of dry weather; and that every nuiſance is removed; they have orders alſo to aſſiſt in this labour themſelves, and to clear the kennels, that the water may have a free courſe.

The emperor's palace ſtands in the middle of the Tartar city. It preſents a prodigious aſſemblage

aſſemblage of vaſt buildings, extenſive courts and magnificent gardens, and is ſhut up on all ſides by a double wall, the intervening ſpace being occupied by houſes belonging to the officers of the court, eunuchs, and by different tribunals. To ſome of theſe is aſſigned the care of providing neceſſaries for the uſe of the emperor; others are for determining diſputes, and puniſhing faults committed by the domeſtics of the imperial family. The exterior circumference of this immenſe palace is reckoned a league and a half.

Although the Chineſe architecture has no reſemblance to that of Europe, the imperial palace of Pe-king does not fail to ſtrike beholders by its extent, grandeur, and the regular diſpoſition of its apartments, and by the ſingular ſtructure of its pavilion-roofs, ornamented at each corner with a carved plat-band, the lower extremity of which is turned upwards; theſe roofs are covered with varniſhed tiles of ſo beautiful a yellow colour, that, at a diſtance, they make as ſplendid an appearance as if they were gilded. Below the upper roof, there is another of equal brilliancy, which hangs ſloping from the wall, ſupported by a great number of beams, daubed over with green varniſh, and interſperſed

interſperſed with gilt figures. This ſecond roof, with the projection of the firſt, forms a kind of crown to the whole edifice.

The palace is a ſmall diſtance from the ſouth gate of the Tartar city; the entrance to it is through a ſpacious court, to which there is a deſcent by a marble ſtaircaſe, ornamented with two large copper lions, and a baluſtrade of white marble. This baluſtrade runs in the form of a horſe-ſhoe, along the banks of a rivulet, that winds acroſs the palace with a ſerpentine courſe, the bridges over which are of marble. At the bottom of this firſt court ariſes a façade with three doors; that in the middle is for the emperor only; the mandarins and nobles paſs through thoſe on each ſide. Theſe doors conduct to a ſecond court, which is the largeſt of the palace; it is about three hundred feet in length, and fifty in breadth; an immenſe gallery runs round it, in which are magazines, containing rich effects, which belong to the emperor as his private property; for the public treaſure is entruſted to a ſovereign tribunal, called *Hou-pou*. The firſt of theſe magazines is filled with plate and veſſels of different metals; the ſecond contains the fineſt kinds of furs: the third, dreſſes lined with

ſable,

ſable, ermine, minever and foxes' ſkins, which the emperor ſometimes gives in preſents to his officers; the fourth is the depoſitory of jewels, pieces of curious marble, and pearls fiſhed up in Tartary; the fifth, conſiſting of two ſtories, is full of wardrobes and trunks, which contain the ſilk ſtuffs uſed by the emperor and his family; the reſt are filled with bows, arrows and other pieces of armour taken from the enemy or preſented by different princes.

The royal hall, called Tai-hotien, or the *Hall of the Grand Union*, is in this ſecond court; it is built upon a terrace about eighteen feet in height, incruſted with white marble, and ornamented with baluſtrades of excellent workmanſhip. Before this hall all the mandarins range themſelves, when they go, on certain days, to renew their homage and perform thoſe ceremonies that are appointed by the laws of the empire.

This hall is almoſt ſquare, and about one hundred and thirty feet in length. The ceiling is carved, varniſhed green, and loaded with gilt dragons. The pillars which ſupport the roof within, are ſix feet in circumference towards the baſe, and are coated with a kind of maſtich varniſhed red; the floor is partly covered

covered with coarſe carpets, after the Turkiſh manner; but the walls have no kind of ornament, neither tapeſtry, luſtres, nor paintings.

The throne, which is in the middle of the hall, conſiſts of a pretty high alcove, exceedingly neat. It has no inſcription but the character *Ching*; which the authors of this relation have interpreted by the word *holy*; but it has not always this ſignification; for it anſwers better ſometimes to the Latin word *eximus*, or the Engliſh words *excellent*, *perfect*, *moſt wiſe*. Upon the platform oppoſite to this hall, ſtand large veſſels of bronze, in which incenſe is burnt when any ceremony is performing. There are alſo chandeliers ſhaped like birds and painted different colours, as well as the wax-candles that are lighted up in them.

This platform is extended towards the north, and has on it two leſſer halls; one of them is a rotunda that glitters with varniſh, and is lighted by a number of windows. It is here that the emperor changes his dreſs before or after any ceremony. The other is a ſaloon, the door of which opens to the north; through this door the emperor muſt paſs, when he goes from his apartment, to receive on his throne the homage of the nobility; he is then carried

in

in a chair, by officers dreſſed in long red robes bordered with ſilk, and caps ornamented with plumes of feathers. It would be difficult to give an exact deſcription of the interior apartments which properly form the palace of the emperor, and are ſet apart for the uſe of his family. Few are permitted to enter them but women and eunuchs.

Pao-ting-fou, where the viceroy reſides, is the moſt conſiderable city in the province, next to Pe-king. It has twenty others under its juriſdiction; three of the ſecond, and ſeventeen of the third claſs. The country around it is pleaſant, and inferior in fertility to no part of China. It is neceſſary to paſs this city in going from Pe-king to the province of Chan-ſi.

Ho-kien-fou is the next in order; it has two cities of the ſecond, and fifteen of the third claſs in its diſtrict, and is remarkable for nothing but the neatneſs of its ſtreets.

Tchin-ting-fou is a large city, about four miles in circumference. Its juriſdiction is very extenſive, and comprehends thirty-two cities; five of which are of the ſecond, and twenty-ſeven of the third claſs. Northward from it lie ſeveral mountains, where, the Chineſe ſay, many ſimples and curious plants are to be

found. On theſe mountains there are alſo ſeveral monuments or temples erected in honour of deceaſed heroes; among which is one conſecrated to the memory of the firſt emperor of the dynaſty of Han.

Chun-te-fou has but a ſmall diſtrict; for there are only nine cities of the third claſs under its juriſdiction; but they are all very populous. The adjacent country is pleaſant and fertile, owing to the number of rivers and lakes that water and refreſh it. Its craw-fiſh are celebrated; and it produces a fine delicate kind of ſand, uſed in poliſhing precious ſtones, which is ſold all over the empire. It abounds alſo with touch-ſtone, which is reckoned the beſt in China.

Quang-ping-fou is ſituated in the northern part of Pe-tcheli, between the provinces of Chang-tong and Ho-nan, and has nine cities of the third claſs dependant on it; all its plains are well watered by rivers. Among its temples, there is one dedicated to thoſe men, who, as the Chineſe pretend, diſcovered the ſecret of rendering themſelves immortal.

Tai-ming-fou has one city of the ſecond claſs, and eighteen of the third, in its diſtrict. It preſents nothing remarkable.

Yung-ping-fou is very advantageouſly ſituated in the neighbourhood of the ſea. The ſurrounding mountains produce abundance of tin. Paper is alſo made here. Not far from this city is a fortreſs named Chan-hai, which may be called the key of the province of Leao-tong. This fortreſs is near the great wall. Yung-ping-fou reckons in its diſtrict only one city of the ſecond, and five of the third claſs.

Fuen-hoa-fou is a city celebrated for its extent and the number of its inhabitants, as well as for the beauty of its ſtreets and triumphal arches. It is ſituated near the great wall, amidſt mountains, and has under its juriſdiction, beſides two cities of the ſecond, and eight of the third claſs, a great number of fortreſſes, which bar the entrance of China againſt the Tartars. Among the animals of this country, the moſt remarkable are yellow rats; they are much larger than thoſe ſeen in Europe, and their ſkins are highly valued by the Chineſe. Chryſtal, marble, and porphyry are dug from the mountains of Pe-tcheli.

The temperature of the air of this province does not ſeem to agree with its latitude. Although Pe-tcheli extends no farther than to the forty-ſecond degree of north latitude, yet

all the rivers there are ſo much frozen during four months in the year, that horſes and waggons with the heavieſt loads, may ſafely paſs them. It deſerves to be remarked, that the whole body of ice is formed in one day, and that ſeveral are neceſſary to thaw only the ſurface. What may appear no leſs extraordinary is, that during theſe ſevere froſts, one does not feel that ſharp and pinching cold which accompanies the production of ice in Europe. Theſe phenomena cannot be accounted for, but by attributing them to the great quantity of nitre which is found diſperſed throughout this province, and to the ſerenity of the ſky, which, even during winter, is ſeldom obſcured by a cloud. The phyſical explanation which we have given of this ſingular temperature, is fully confirmed by experiments lately made by Father Amiot at Pe-king*, which convinced him, that in this capital and neighbourhood, as far as ſeven or eight leagues around, the water, air and earth equally abound with nitre.

With regard to the water, the facility with which it freezes, the ſolidity of the ice and its

* The latitude of Pe-tcheli is 39° 52′ 55″.

duration,

duration, evidently announce the preſence of nitre. A tub filled with water, placed near one of Reaumur's thermometers, had its ſurface immediately frozen, when the mercury ſtood only one degree above the freezing point; and when it ſtood three degrees below freezing, the water became a ſolid maſs of ice, if the diameter of the veſſel did not exceed a foot and a half, and the depth of the water four or five inches. This water, when the weather was fine, continued in the ſame ſtate of congelation, as long as the mercury in the thermometer did not riſe higher than three degrees above (o); when the mercury roſe higher, it then began to diſſolve, but ſo ſlowly, that two or three days were ſcarcely ſufficient to reſtore it to its former fluidity. To this experiment, made ſome time ago, Father Amiot adds another, made in the ſummer of the year 1777; which he followed with the greateſt accuracy poſſible. It may be proper to obſerve, before we relate it, that during the year 1777 there was a longer continuance of hot weather than is generally obſerved at Pe-king. In the courſe of the months of June and July, the thermometer continually roſe from the 26th to the 32d and 33d degrees above *Zero*; on the 23d of

July, at three in the afternoon, the thermometer roſe to 34 degrees, and remained at that height until half paſt four; on the 24th of the ſame month, it roſe, about three o'clock, to 33 degrees; half an hour after, the ſky became over-caſt, and a ſtrong wind aroſe, accompanied with thick clouds of duſt, which continued half an hour; during this time, the thermometer began to fall; at four the wind ceaſed, and ſome rain fell; the thermometer then ſtood at 33 degrees; the 25th and 26th of July it roſe to 29°, and the 28th to 33 degrees, owing to a northerly wind.

On the 29th of July, Father Amiot put into a ſmall net, made of ſtrong pack-thread, a block of ice of an irregular figure, and ſuſpended it from a balance placed in the open air and expoſed to the wind and rays of the ſun.

At ſix in the morning, a thermometer, expoſed to the north, being at 26 ½ degrees, the ice was weighed; its weight was found to be 50 pounds.

At 7 the therm. being at 27 ½° weight of the ice 46 pounds.
At 8 - - - - - - 27 ¾ - - - - - - 40
At 9 - - - - - - 30 - - - - - - 32
At 10 - - - - - - 31 ½ - - - - - - 25

It is to be obſerved, that during this time, the wind was north, and ſtronger than it had been for ſome time before.

At 11 the therm. being at 32° the weight of the ice 19 pounds.
At 12 - - - - - - 33 - - - - - - 15
At 1 - - - - - - 33 ¼ - - - - - - 10
At 2 - - - - - - 33 ¼ - - - - - - 7
At 3 - - - - - - 33 ¼ - - - - - - 5

At

At 4 the therm. being at 33° the weight of the ice 3 pounds.

At 5 - - - - - - $33\frac{3}{4}$ - - - - - - - - $1\frac{1}{2}$

It muſt be obſerved, that during the laſt four hours, the ice had been in the ſhade.

At 6 the therm. ſtood at $32\frac{1}{2}$ ° the weight of the ice 1 lb. 4 oz.

At 7 the ice was not weighed.

At 8 ſome of it ſtill remained.

At 9 there remained only a bit of the ſize of a nut; fifteen hours were therefore neceſſary to diſſolve this piece of ice, weighing fifty pounds, even when expoſed to the wind and ſcorching rays of the ſun.

It is to be farther obſerved, that this ice had already been three or four days from the ice-houſe; for Father Amiot relates, that he purchaſed it from one of thoſe people who are employed by the emperor to give freſh water, gratis, to all who aſk for it. Ice, when firſt taken from the ice-houſe, diſſolves with difficulty; it is tranſported to Pe-king, and from one place to another, during the greateſt heats of ſummer, in open wheel-barrows, with as little precaution as if it were brick or flint; yet it leaves no other traces along the road behind it, but a few drops that fall here and there. We may then ſafely conclude, from theſe obſervations, that the reaſon why this ice is ſo long in diſſolving, is, becauſe it is impregnated with a great number of nitrous particles,

which preſerve it a long while in its ſtate of congelation.

Father Amiot alſo tells us, that every kind of water at Pe-king, whether taken from ſprings or rivers, has a very ſingular quality; it leaves a kind of tartar in thoſe veſſels in which it has been kept and in thoſe in which it has been boiled. The Chineſe call this kind of tartar *kien*; it is white when produced by water which has not been ſubjected to the action of fire, and yellowiſh when it is left by that which has been boiled. This *kien* has neither ſmell nor taſte, nor is it good for any thing. 'The firſt op-'portunity I had of being acquainted with it,' ſays Father Amiot, 'was by accident. I cauſed 'a ſmall porcelain veſſel to be filled every even-'ing with freſh ſpring-water; this veſſel had a 'cover, which I always ſhut very carefully, to 'prevent inſects and dirt from getting into my 'water. After ſome months, I perceived that 'there was formed in the bottom and ſides of 'the veſſel, a cruſt, of the thickneſs of a leaf of 'paper, which adhered ſo cloſely, that it was 'neceſſary to make uſe of the point of a knife 'to detach it. Upon this occaſion, being de-'ſirous of giving a leſſon of cleanlineſs to my 'ſervant,

'ſervant, he told me, that what I ſaw had no-
'thing in it to occaſion diſguſt, that it was
'what was generally left by the water of the
'country, and that I would be much more
'ſurpriſed, if I ſhould ſee how this *kien* in-
'cruſted the inſides of ſauce-pans, and other
'kitchen utenſils, in which water had been
'boiled. I immediately ordered ſome to be
'brought, and was convinced, by my own
'eyes, that my Chineſe had told me truth. A
'yellow cruſt, about four or five tenths of an
'inch in thickneſs, covered the whole inſide
'of the veſſel, in the ſame manner as tartar
'covers the inſide of an old caſk. I detached
'ſome of it, which I applied to my noſe and
'mouth, and examined with the greateſt care;
'but I found nothing in it which enabled me
'to define it. May it not have been a depraved
'ſalt *(infatuatum)* or dead nitre, which might
'have been revived by means of air or fire?
'I am no chemiſt; I expreſs myſelf as I can,
'on a ſubject which I do not underſtand.'

If the waters of the province of Pe-tcheli contain much nitre, it is no leſs certain, that the air which one breathes there is abundantly impregnated with it. The following are indubitable proofs of it. 1ſt. Notwithſtanding

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unwholeſome food, ſuch as the fleſh of the greater part of domeſtic animals that have died of old age or diſeaſe, which the people of this province greedily devour, notwithſtanding filth and all the inconveniencies reſulting from low, damp and confined lodgings, where all the individuals of the ſame family are, as it were, heaped one upon another, the plague never makes its appearance in Pe-tcheli; and the people are ſeldom attacked by any of thoſe epidemical diſtempers which are ſo common in Europe. 2dly. Proviſions of every kind may be kept at Pe-king a long while, without being ſubject to corruption. Raiſins are eaten there freſh even in May, apples and pears till midſummer; wild boars, ſtags, deer, roe-bucks, rabbits, hares, pheaſants, ducks, geeſe, and all kinds of game brought from Tartary to Pe-king after the commencement of winter; fiſh, of every ſpecies, tranſported from the rivers of Leao-tong, will keep without the aſſiſtance of ſalt, in their ſtate of congelation, for two or three months, although they are expoſed every day in the markets, carried from the markets to private houſes, and from private houſes brought back to the markets, until they are all ſold, which does not happen before the

the end of March. It is certain, that theſe facts announce an antiſeptic quality in the air, which muſt undoubtedly proceed from the great quantity of nitre contained in it.

3dly. The earth which forms the ſoil of Petcheli abounds no leſs with nitre; whole fields may be ſeen in the neighbourhood of Pe-king which are covered with it. Every morning at ſun-riſe, the country in certain cantons, appears as white as if ſprinkled by a gentle fall of ſnow. If a quantity of this ſubſtance be ſwept together, a great deal of *kien*, nitre, and ſalt may be extracted from it. The Chineſe pretend, that this ſalt may be ſubſtituted for common ſalt; however this may be, it is certain, that, in the extremity of the province, towards Siuen-hoa-fou, poor people and the greater part of the peaſants make uſe of no other. With regard to the *kien* procured from the earth, they uſe it for waſhing linen, as we do ſoap. Although the land of Pe-tcheli is replete with nitrous particles, it does not, however, form dry deſarts; it is cultivated with care, and becomes fruitful by inceſſant labour. The earth is frozen in winter to the depth of two or three feet, and does not become ſoft before the end of March. This may ſufficiently explain, why the froſt kills

kills plants in the neighbourhood of Pe-king, which Mr. Linnæus raiſed in Sweden, although it is twenty degrees farther north than the capital of the Chineſe empire.

CHAP. II.

THE PROVINCE OF KIANG-NAN.

KIANG-NAN, which is the ſecond province of the empire, is undoubtedly one of the moſt fertile, commercial, and conſequently one of the richeſt in China. It is bounded on the weſt by the provinces of Honan and Hou-quang; on the ſouth by Tche-kiang and Kiang-ſi; and on the eaſt by the gulph of Nan-king; the reſt borders on the province of Chan-tong.

The emperors ſong kept their court in this province; but reaſons of ſtate having obliged them to move nearer to Tartary, they made choice of Pe-king for the place of their reſidence. This province is of vaſt extent; it contains fourteen cities of the firſt claſs, and ninety-three of the ſecond and third. Theſe cities are very populous, and there is ſcarcely one

one of them which may not be called a place of trade. Large barks can go to them from all parts; becauſe the whole country is interſected by lakes, rivers and canals, which have a communication with the great river Yang-tſe-kiang, which runs through the middle of the province. Silk-ſtuffs, lacquer-ware, ink, paper, and, in general, every thing that comes from Nan-king, as well as from the other cities of the province, are much more eſteemed, and fetch a higher price, than thoſe brought from the neighbouring provinces. In the village of Chang-hai alone, and the villages dependant on it, there are reckoned to be more than 200,000 weavers of common cotton cloths. The manufacturing of theſe cloths gives employment to the greater part of the women.

In ſeveral places on the ſea coaſt there are found many ſalt-pits, the ſalt of which is diſtributed all over the empire. In ſhort, this province is ſo abundant and opulent, that it brings every year into the emperor's treaſury, about 32,000,000 taëls*, excluſive of the duties upon every thing exported or imported.

* A *tael* is equal in value to an ounce of ſilver, which in China is worth about 6s. ſterling.

The people of this country are civil and ingenious, and acquire the ſciences with great facility: hence many of them become eminent in literature, and riſe to offices of importance by their abilities alone.

This province is divided into two parts, each of which has a diſtinct governor. The governor of the eaſtern part reſides at Soutcheou-fou, that of the weſtern at Ngan-king-fou. Each of theſe governors has under his juriſdiction ſeven *fou* or cities of the firſt claſs.

Kiang-ning-fou, or Nan-king, is the capital of this province; it is ſaid to have been formerly one of the moſt beautiful and flouriſhing cities in the world. When the Chineſe ſpeak of its extent, they ſay, if two horſemen ſhould go out by the ſame gate, and ride round it on full ſpeed, taking different directions, they would not meet before night. This account is evidently exaggerated; but it is certain, that Nan-king ſurpaſſes in extent all the other cities of China. We are aſſured, that its walls are five leagues and a half in circumference *.

This

* A French miſſionary, lately arrived from China, ſpeaks of this celebrated city in the following manner: We arrived at Nan-king on the 2d of June. I was very

This city is ſituated at the diſtance of a league from the river Yang-tſe-kiang; it is of an irregular figure; the mountains which are within its circumference having prevented its being built on a regular plan. It was formerly the imperial city; for this reaſon, it was called Nan-king, which ſignifies *The Southern Court*; but ſince the ſix grand tribunals have been transferred from hence to Pe-king, it is called Kiang-ning in all the public acts.

Nan-king has loſt much of its ancient ſplendour; it had formerly a magnificent palace,

'deſirous of ſeeing this city, which is reckoned the largeſt in 'the world. The ſuburbs through which we paſſed are very 'long, but not populous; the houſes ſtand at ſome diſtance 'one from another, having reeds, pools of water, or planta-'tions of bamboo between them. We took a view of the 'city from the fifth ſtory of the porcelain tower, which com-'mands an extenſive proſpect; but it did not appear to us, 'to be above two thirds as large as Paris. We could not 'reconcile this with the accounts generally given of its 'immenſe extent; but next morning explained the matter. 'We had travelled a full league from Nan-king, when we 'perceived, on a ſudden, the walls of a city riſing amidſt 'mountains, and appearing as if cemented to the rocks. 'Theſe were the walls of Nan-king, which, leaving the 'city where it now ſtands, have, as it were, retired thither, 'to incloſe a ſpace of fifteen or ſixteen leagues, twelve or 'thirteen of which are not inhabited.'

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no veſtige of which is now to be ſeen; an obſervatory at preſent neglected, temples, tombs of the emperors, and other ſuperb monuments, of which nothing remains but the remembrance. A third of the city is deſerted, but the reſt is well inhabited. Some quarters of it are extremely populous and full of buſineſs. The ſtreets are not ſo broad as thoſe of Pe-king; they are, however, very beautiful, well paved, and bordered with rich ſhops.

In this city reſides one of thoſe great mandarins called Tſong-gtou, who takes cognizance of all important affairs, not only of both the governments of the province, but alſo of thoſe of the province of Kiang-ſi. The Tartars have a numerous garriſon here, commanded by a general of their own nation, and they occupy a quarter of the city, ſeparated from the reſt by a plain wall.

The palaces of the mandarins, whether Chineſe or Tartars, are neither larger nor better built than thoſe in the capital cities of other provinces. Here are no public edifices correſponding to the reputation of ſo celebrated a city, excepting its gates, which are very beautiful, and ſome temples, among which is the famous porcelain tower. It is two hundred feet

feet high, and divided into nine ſtories by plain boards within and without, by cornices and ſmall projections covered with green-varniſhed tiles. There is an aſcent of forty ſteps to the firſt ſtory; between each of the others there are twenty-one.

The breadth and depth of the river Yang-tſe-kiang formerly rendered the port of Nan-king very commodious; but at preſent large barks, or rather Chineſe junks, never enter it; whether it be, that it is ſhut up by ſand-banks, or that the entrance of it has been for-bid in order that navigators may inſenſibly loſe all knowledge of it.

In the months of April and May a great number of excellent fiſh are caught in this river, near the city, which are ſent to court; they are covered with ice, and tranſported in that manner by barks kept entirely on purpoſe. Although this city is more than two hundred leagues from Pe-king, theſe boats make ſuch expedition, that they arrive there in eight or nine days. This city, though the capital of the province, has under its particular juriſdiction only eight cities of the third claſs.

Sou-tcheou is the ſecond city; it is one of the moſt agreeable in China; Europeans

who have ſeen it, compare it to Venice, with this difference, that the latter is built in the ſea, and Sou-tcheou is interſected by canals of freſh water.

There is not, perhaps, in the univerſe, a country more delightful, either by the pleaſantneſs of its ſituation, or the mildneſs of its climate; the air is ſo temperate, proviſions ſo plentiful and cheap, the ſoil ſo fruitful, and the manners of the people ſo gentle, that this city is conſidered as the paradiſe of China. *Above* (ſay the Chineſe authors) *is the celeſtial paradiſe; but the paradiſe of this world is Sou-tcheou.* To ſee the continual motion of its immenſe number of inhabitants, and the confuſion cauſed every where by their commercial intercourſe with ſtrangers, one would be induced to believe that the trade of all the provinces centered in it. The brocades and embroideries made here are in great requeſt throughout the whole empire. Its juriſdiction extends over only eight cities; one of which is of the ſecond claſs, and the reſt of the third; but all theſe cities are beautiful and about two or three leagues in circumference each.

Song-kiang-fou is built cloſe to the water; the prodigious quantity of cotton cloth with

which it ſupplies, not only the empire, but alſo foreign countries, renders it very celebrated, and cauſes it to be much frequented. This city has only four others under its juriſdiction.

Tchin-tcheou-fou is ſituated near the canal through which all barks going from Sou-tcheou to Kiang muſt paſs. It is celebrated on account of its trade, and water which gives tea an agreeable and pleaſant taſte; it has dependant on it five cities of the third claſs, in which a particular kind of earthen-ware is made, which the Chineſe highly value. They pretend, that tea prepared in theſe veſſels acquires a ſuperior quality; and they prefer this plain earthen-ware to the moſt elegant porcelain.

Tchin-kiang-fou is the key of the empire on the ſea coaſt, and at the ſame time a place of ſtrength, where a numerous garriſon is always kept. Its ſituation, trade, and the beauty of its walls give it a pre-eminence over the other cities of the province; but its juriſdiction is very confined; for it has authority over only three cities of the third claſs.

Hoai-ngan-fou is ſituated in a marſh, and is encloſed by a triple wall: as the ground on which it ſtands is lower than the bed of the

canal, the inhabitants live in continual dread of an inundation. The ſuburbs extend to the diſtance of a league on each ſide of the canal, and form at their extremity a kind of port on the river Hoang-ho. This place is very populous, and every thing in it announces an active and briſk trade. One of thoſe great mandarins who have the inſpection of the canals and navigation, and who are alſo obliged to ſupply the court with neceſſary proviſions, reſides here. This city has eleven others under its juriſdiction; two of which are of the ſecond, and nine of the third claſs.

Yang-tcheou enjoys a mild and temperate air, and the country around is pleaſant and fertile. This city is populous, and two leagues in circumference; as it is interſected by a number of canals, it has twenty-four ſtone bridges, each of which conſiſts of ſeveral arches. There is always ſo great a crowd on the bridge which forms a communication with the eaſtern ſuburbs, that it has been found too narrow; and a ferry-boat has been eſtabliſhed at a ſmall diſtance, which is ſcarce ſufficient for the confluence of paſſengers, although the breadth of the canal is only thirty paces.

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The inhabitants of this city are accounted very voluptuous, and it is ſaid that they carry on a traffic in women; they educate with great care a certain number of young girls, who are taught muſic, ſinging, drawing, and every branch of education ſuitable to their ſex; theſe are afterwards ſold at a high price to ſome of the principal nobility, who add them to the number of their concubines *.

* 'Yang-tcheou, which we paſſed,' ſays the ſame miſſionary whom we quoted when ſpeaking of Nan-king, 'is 'alſo one of the moſt beautiful and largeſt cities I ever be-'held. The farmers of the ſalt revenue have built here a 'pleaſure-houſe for the emperor, which ſtrikes with more 'aſtoniſhment, as nothing has been ſeen hitherto equiva-'lent to it; it is built after the model of Hai-tien, another 'country-houſe, two leagues diſtant from Pe-king, where 'the emperor commonly reſides. The palace of Yang-'tcheou occupies more ground than a moderate city; it 'is a collection of artificial mounts, and rocks formed by 'art, valleys, canals, ſometimes broad and ſometimes nar-'row, bordered in ſome places with cut ſtone, in others 'with rocks ſcattered promiſcuouſly, a vaſt aſſemblage of 'buildings, each different from another, of halls, courts, 'galleries both open and encloſed, gardens, parterres, 'caſcades, elegant bridges, pavilions, groves and triumphal 'arches. Each piece, taken ſeparately, is neither beautiful 'nor laid out with taſte; but the multiplicity of objects 'is ſtriking, and makes the beholder at laſt exclaim, *This 'is the habitation of a powerful maſter!*'

Ngan-king-fou is the capital of the weſtern part of the province; its ſituation is delightful. It is governed by a particular viceroy, who keeps a large garriſon in a fort built on the banks of the river Yang-tſe-kiang. The commerce and riches of this city render it very conſiderable; and every thing that goes from the ſouthern part of China to Nan-king muſt paſs through it. All the country belonging to it is level, pleaſant, and fertile. It has under its juriſdiction only ſix cities of the third claſs.

Hoei-tcheou is the moſt ſouthern city of the province, and one of the richeſt of the empire; the people are œconomical and temperate, but they are active and enterpriſing in trade; they boaſt of their tea, varniſh, and engravings, which are indeed the moſt eſteemed in China. It has dependant upon it ſix cities of the third claſs; the mountains which ſurround this canton contain gold, ſilver and copper mines.

Ning-koue-fou has nothing remarkable but its manufactories of paper, which is made of a ſpecies of reed. It has under its juriſdiction ſix cities of the third claſs.

Tchi-tcheou-fou is ſurrounded by a hilly country; its principal reſource is in its ſituation

tion on the river Kiang. It has ſix cities of the third claſs belonging to its diſtrict.

Tay-ping-fou is alſo built upon the banks of the Kiang, and its plains are watered by a number of navigable rivers, which render it very opulent. Its juriſdiction extends over only three cities, of which Vou-hou-hien is the moſt conſiderable in point of riches.

Fong-yang-fou is ſituated on a mountain which hangs over the yellow river, and encloſes with its walls ſeveral fertile little hills. Its juriſdiction is very extenſive; for it comprehends eighteen cities; five of which are of the ſecond, and thirteen of the third claſs. As this was the birth-place of the emperor Hong-vou, chief of the preceding dynaſty, this prince formed a deſign of rendering it a famous and magnificent city, in order to make it the ſeat of empire. After having expelled the weſtern Tartars, who had taken poſſeſſion of China, he transferred his court hither, and named the city Fong-yang; that is to ſay, *The Place of the Eagle's Splendor*. His intention, as we have ſaid, was to beautify and enlarge it; but the inequality of the ground, the ſcarcity of freſh water, and above all the vicinity of his father's tomb, made him change his deſign. By

the unanimous advice of his principal officers, this prince eſtabliſhed his court at Nan-king, a more beautiful and commodious place. When he had formed this reſolution, a ſtop was put to the intended works; the imperial palace, which was to have been encloſed by a triple wall; the walls of the city, to which a circumference of nine leagues were aſſigned; the canals that were begun, all were abandoned; and nothing was finiſhed but three monuments, which ſtill remain; their extent and magnificence ſufficiently ſhew what the beauty of this city would have been, had the emperor purſued his original deſign.

The firſt of theſe monuments is the tomb of the father of Hong-vou, to decorate which no expence was ſpared; it is called *Hoang-lin*, or the *Royal Tomb*. The ſecond is a tower built in the middle of the city, which is of an oblong form, and an hundred feet high; it is ſaid to be the higheſt in China. The third is a magnificent temple erected to the god Fo. At firſt it was only a pagod, to which Hong-vou retired after having loſt his parents, and where he was admitted as an inferior domeſtic; but, having ſoon become weary of this kind of life, he enliſted with the chief of a band of banditti,

banditti, who had revolted from the Tartars. As he was bold and enterpriſing, the general made choice of him for his ſon-in-law; ſoon after, he was declared his ſucceſſor by the unanimous voice of the troops. The new chief, ſeeing himſelf at the head of a large party, had the preſumption to carry his views to the throne. The Tartars, informed of the progreſs of his arms, ſent a numerous army into the field; but he ſurpriſed and attacked them with ſo much impetuoſity, that they were obliged to fly; and, though they ſeveral times returned to the charge, they were ſtill defeated, and at length, after a cloſe purſuit, driven entirely out of China.

As ſoon as he mounted the throne, he cauſed the ſuperb temple which we have mentioned, to be raiſed, out of gratitude to the Bonzes, who had received him in his diſtreſs, and aſſigned them a revenue ſufficient for the maintenance of three hundred perſons, under a chief of their own ſect, whom he conſtituted a mandarin, with power of governing them, independent of the officers of the city.

This pagod was ſupported as long as the preceding dynaſty laſted; but that of the eaſtern Tartars, which ſucceeded, ſuffered it to fall

fall to ruin; at preſent there are to be ſeen here only about a ſcore of prieſts, who are almoſt reduced to beggary.

Lin-tcheou-fou, which is the laſt city of the firſt claſs, has nothing to diſtinguiſh it from others, but the excellence of the fruits with which it abounds. Its juriſdiction comprehends eight cities; two of which are of the ſecond, and ſix of the third claſs.

The iſland of Tſong-ming belongs alſo to the province of Kiang-nan, from which it is ſeparated only by an arm of the ſea about five or ſix leagues broad.

This country was formerly a ſandy deſart, to which criminals were baniſhed. Thoſe who firſt landed on it began to till the earth, that they might not periſh with hunger. Some poor Chineſe families emigrated thither afterwards, and in leſs than ten years the iſland was peopled and cultivated.

Some parts of it produce wheat, rice, barley, cotton, citrons and ſeveral other fruits; but its principal revenue ariſes from ſalt, which is made in ſuch abundance, that the iſland can ſupply moſt of the neighbouring countries. This ſalt is extracted from a kind of gray earth, which

which is found diſperſed by acres in different cantons, eſpecially in the north.

The method of making this ſalt is very curious. The earth is firſt ſmoothed, and raiſed in a ſloping form, that the water may not ſettle upon it. When the ſun has dried its ſurface, it is carried off and laid in heaps, which are carefully beat on every ſide; this earth is afterwards ſpread out on large tables a little inclined, and a quantity of freſh water is poured over it, which, as it runs off, carries with it all the ſaline particles into a large earthen veſſel, into which it falls, drop by drop, from a ſmall canal made on purpoſe. The earth, being thus freed from its ſalt, is placed apart, and when dry is pulveriſed; after which it is ſpread over the ſoil from which it was taken; and at the end of ſome days it is found impregnated, as before, with a great quantity of ſaline particles, which are a ſecond time extracted in the ſame manner.

While the men are labouring in the field, the women and children are employed in boiling the ſalt water; they fill large iron baſons with it, in which it thickens and changes gradually into a very white ſalt, which they keep continually

nually ſtirring with an iron ſpatula, until the aqueous part is entirely evaporated.

In other parts of the country the inhabitants have two crops; one of corn in the month of May, and the other of rice and cotton in September.

In this iſland there is only one city of the third claſs; but villages are ſo numerous, that they ſeem to touch one another and to form one continued city. The air is healthful and temperate, the country delightful and interſected by a great number of canals, which are carefully kept in repair.

There are a great number of mandarins in this country; but the governor is one of thoſe who are called *literati*; he alone adminiſters juſtice, receives the tribute paid by every family to the emperor, gives paſſports to ſhips, and paſſes ſentence of death on criminals. When the people have occaſion for rain, or fine weather, this mandarin proclaims a general faſt; butchers and inn-keepers are then forbid to ſell any thing, under the ſevereſt penalties; they however take care to get rid of their proviſions, by paying ſome money privately to the officers of the tribunal, whoſe buſineſs is to enforce the obſervance of this order. The

mandarin

mandarin afterwards walks in proceſſion, accompanied by his ſubalterns, to the temple of the idol whom they intend to invoke; he kindles on the altar two or three ſmall aromatic twigs; they then all ſit down: to paſs the time, they drink tea, ſmoke and converſe an hour or two; after which they retire. This is what they call begging for rain or fine weather.

Father Jacquemin relates, that in his time the viceroy of one of the provinces, becoming impatient becauſe rain had not been granted to his repeated requeſts, ſent an inferior mandarin to tell the idol, from him, that if it did not rain before a certain day, he would drive him from the city, and cauſe his temple to be raſed. No rain having fallen before the day mentioned, the viceroy, in a great paſſion, forbade the people to carry, according to cuſtom, their offerings to the idol, and ordered the temple to be ſhut and the gates ſealed up; which was immediately executed.

The iſland of Tſong-ming extends from ſouth-eaſt to north-weſt, and is about twenty leagues in length, and five or ſix in breadth.

CHAP.

CHAP. III.

THE PROVINCE OF KIANG-SI.

THIS province is bounded on the north by that of Kiang-nan, on the weſt by Hou-quang, on the ſouth by Quang-tong, and on the eaſt by Fo-kien and Tche-kiang. The country is extremely fertile, but it is ſo populous, that it can ſcarcely ſupply the wants of its inhabitants: on this account, they are very œconomical; which expoſes them to the ſarcaſms and raillery of the Chineſe of the other provinces: however, they are people of great ſolidity and acuteneſs, and have the talent of riſing rapidly to the dignities of the ſtate.

The mountains of this province are covered with ſimples, and contain in their bowels mines of gold, ſilver, lead, iron and tin; the rice it produces is very delicate, and ſeveral barks are loaded with it every year for the court. The porcelain made here is the fineſt and moſt valuable of the empire.

This province contains thirteen cities of the firſt claſs, and ſeventy-eight of the ſecond and third. The capital is Nan-tchang-fou. This city

city has no trade but that of porcelain, which is made in the neighbourhood of Jao-tcheou. It is the reſidence of a viceroy, and comprehends in its diſtrict eight cities; ſeven of which are of the third claſs, and only one of the ſecond. So much of the country is cultivated, that the paſtures left are ſcarcely ſufficient for the flocks.

Jao-tcheou-fou is ſituated on the northern bank of the river Po, which diſcharges itſelf at a ſmall diſtance into the lake Po-yang. It commands ſeven other cities of the third claſs. This city is particularly famous on account of the beautiful porcelain made in a village belonging to its diſtrict, called King-te-tching. This village, in which are collected the beſt workmen in porcelain, is as populous as the largeſt cities of China. It is reckoned to contain a million of inhabitants, who conſume every day more than ten thouſand loads of rice. It extends a league and a half along the banks of a beautiful river, and is not a collection of ſtraggling houſes intermixed with ſpots of ground; on the contrary, the people complain that the buildings are too crowded, and that the long ſtreets which they form are too narrow; thoſe who paſs through them imagine

gine themſelves tranſported into the midſt of a fair, where nothing is heard around, but the noiſe of porters calling out to make way. Proviſions are dear here, becauſe every thing conſumed is brought from remote places; even wood, ſo neceſſary for their furnaces, is actually tranſported from the diſtance of an hundred leagues. This village, notwithſtanding the high price of proviſions, is an aſylum for a great number of poor families, who could not ſubſiſt any where elſe. Children and invalids find employment here, and even the blind gain a livelihood by pounding colours. The river in this place forms a kind of harbour, about a league in circumference: two or three rows of barks placed in a line, ſometimes border the whole extent of this vaſt baſon.

King-te-ching contains about five hundred furnaces for making porcelain, all employed: the flames and clouds of ſmoke, which riſe from them in different places, ſhew even at a diſtance the extent and ſize of this celebrated village; to thoſe who approach it by night, it has the appearance of a large city on fire. Strangers are not permitted to ſleep here; they muſt either paſs the night in the barks which brought

brought them hither, or lodge with their friends, who are obliged to anſwer for their conduct. This regulation is judged neceſſary, to maintain order and ſafety in a place, the riches of which might excite the avidity of a number of banditti.

Koang-ſin-fou is ſurrounded by mountains, the greater part of which are lofty, and abound with fine cryſtal. Its juriſdiction extends over ſeven cities of the third claſs.

Nang-kang-fou, Kieou-kiang-fou and Kien-tchang-fou have nothing remarkable but their ſituation. The firſt of theſe cities is built on the banks of the lake Po-yang, the ſecond on the ſouth ſide of the river Yang-tſe-kiang, and the third on the frontiers of the province of Fo-kien. The firſt has four others of the third claſs under its juriſdiction, and the two laſt have five.

Vou-tcheou-fou, or Fou-tcheou-fou, was formerly one of the moſt beautiful cities in China; but ſince the invaſion of the Tartars it has been a heap of ruins, which however ſtill convey ſome idea of its ancient magnificence. The air here is pure, the people are active and induſtrious, and the fields well cultivated. Its diſtrict is about twenty-five leagues in extent; ſix cities of the third claſs belong to it.

Lin-kiang-fou is ſituated on the banks of the river Yu-ho; its ſoil is good, and the climate is healthful; but it is ſo much deſerted, that the Chineſe ſay, *one hog would be ſufficient to maintain the whole city two days.* It has only four cities of the third claſs belonging to its diſtrict. One of its villages is the general mart for all the drugs ſold in the empire; this makes it a place of ſome note.

Ki-ngnan-fou, Choui-tcheou-fou and Yuen-tcheou-fou are cities very commodiouſly ſituated upon the banks of different rivers, and in cantons equally fertile. The mountains of the firſt contain gold and ſilver mines, thoſe of the ſecond lapis lazuli, and the third furniſhes the reſt of China with abundance of vitriol and alum.

Kan-tcheou-fou has every appearance of a flouriſhing trade; its rivers, port, riches and population, all contribute to attract ſtrangers. A day's journey from this city is a very rapid current, almoſt twenty leagues in length, which flows with great impetuoſity over a number of ſcattered rocks that are level with the water. Travellers here are in great danger of being loſt, unleſs they take care to be conducted by one of the pilots of the country; after this paſſage, the

the river becomes twice as large as the Seine at Rouen; it is continually covered with loaded barks and other veſſels under ſail.

Near the walls of the city is a very long bridge compoſed of an hundred and thirty boats joined together by ſtrong iron chains. The cuſtom-houſe is upon this bridge, where a receiver conſtantly reſides, to viſit all barks and examine if they have paid the duties impoſed on the commodities with which they are loaded. Two or three moveable boats are ſo placed, that by their means the bridge can be opened or ſhut, to give or refuſe a paſſage; and no barks are ever permitted to paſs until they have been examined. In the territory belonging to this city, a great number of thoſe valuable trees grow, from which varniſh diſtils. Its diſtrict is extenſive, and contains twelve cities of the third claſs.

Nan-ngan-fou is ſituated in the moſt ſouthern part of the province; it is a beautiful, populous, and commercial city, and much frequented. It has dependant on it only four cities of the third claſs.

CHAP. IV.

THE PROVINCE OF FO-KIEN.

THIS province is not very extenſive; but its riches entitle it to be ranked among the moſt flouriſhing of the empire. Its climate is warm; however, the air is ſo pure, that no contagious diſeaſes ever prevail here.

Fo-kien is bounded on the north by the province of Tche-kiang, on the weſt by that of Kiang-ſi, on the ſouth by Quang-tong, and on the eaſt by the Chineſe ſea. It produces muſk in abundance, precious ſtones, quick-ſilver, iron and tin. Tools of ſteel neceſſary for every art, ſilk ſtuffs, and cloths of ſurpriſing fineneſs and beauty are made here. This province is ſaid to contain gold and ſilver mines; but they are forbid to be opened, under pain of death.

It has few plains; but induſtry fertilizes even the mountains, the greater part of which are diſpoſed in the form of amphitheatres, and cut into terraces that riſe one above another. Its valleys are watered by rivers and ſprings, which fall from the mountains, and which the Chineſe huſbandman knows to diſtribute with great ſkill

ſkill, to refreſh his rice, which grows only in water; he has even the art of raiſing the water to the tops of the mountains, and of conveying it from one ſide to another, by pipes made of bamboo, a great quantity of which is found in this province.

The trade which the inhabitants of Fo-kien carry on with Japan, the Philippines, Java, Camboya, Siam, and the iſle of Formoſa, renders this country extremely opulent. The people here ſpeak a different language in moſt of the cities, each of which has its particular dialect. The language of the mandarins is that which is ſpoken every where; but few underſtand it in this province: however, it produces a great number of literati.

Fo-kien contains nine *fou*, or cities of the firſt claſs, and ſixty *hien*, or cities of the third claſs.

Fou-tcheou-fou is, without doubt, one of the moſt conſiderable cities in the province, either on account of the beauty of its ſituation, the trade it carries on, the number of its literati, or the convenience of its rivers and port; but, above all, on account of the magnificence of its principal bridge, which has more than an hundred arches, conſtructed of white ſtone, and

ornamented with a double baluſtrade throughout. This city is the reſidence of a viceroy, and has under its juriſdiction nine cities of the third claſs.

Tſuen-tcheou-fou is inferior in nothing to the preceding city; its ſituation, trade, extent, triumphal arches, temples, even its ſtreets all well paved, ſecure it a diſtinguiſhed rank among the moſt beautiful cities of China. It has in its diſtrict ſeven cities of the third claſs. In the neighbourhood of this city is a bridge remarkable for its extraordinary ſize and the ſingularity of its conſtruction. It was built at the ſole expence of one governor. Father Martini, a man of eſtabliſhed veracity, ſpeaks of it in the following words: 'I ſaw it twice,' ſays he, 'and always with aſtoniſhment. It is built entirely of the ſame kind of blackiſh ſtone, and 'has no arches, but above three hundred large 'ſtone pillars, which terminate on each ſide 'in an acute angle, to break the violence of the 'current with greater facility. Five ſtones of 'equal ſize, laid tranſverſely from one pillar to 'another, form the breadth of the bridge, each 'of which, according to the meaſurement I 'made in walking, were eighteen of my ordi-'nary ſteps in length; there are one thouſand

of

'of them, all of the ſame ſize and figure: 'a wonderful work, when one conſiders the 'great number of theſe heavy ſtones, and the 'manner in which they are ſupported between 'the pillars! On each ſide there are buttreſſes 'or props, conſtructed of the ſame kind of 'ſtone, on the tops of which are placed lions 'on pedeſtals, and other ornaments of the like 'nature. It is to be obſerved, that in this de-'ſcription, I ſpeak only of one part of the 'work—that which is between the ſmall city 'of Lo-yang and the caſtle built upon the 'bridge: for, beyond the caſtle, there is ano-'ther part equally ſtupendous as the firſt.'

Kien-ning-fou is one of thoſe common cities which preſent nothing remarkable. At the time of the conqueſt of China by the Tartars, Kien-ning ſuſtained two ſieges, and reſolutely refuſed to ſubmit to the power of the conqueror; but, ſome time after, it was taken, and all the inhabitants were put to the ſword. Having been ſince re-eſtabliſhed by the ſame Tartars who deſtroyed it, it is now ranked amongſt cities of the firſt claſs: this is the more aſtoniſhing, as it has nothing to diſtinguiſh it from ordinary cities. Eight cities of the third claſs belong to its diſtrict.

Yen-ping-fou riſes in the form of an amphitheatre, upon the brow of a mountain which is waſhed by the river Min-ho; it is fortified by inacceſſible mountains, which cover it on every ſide, and all the barks of the province muſt paſs by the foot of its walls, to go to their different places of deſtination. It has under its juriſdiction ſeven cities of the third claſs; among which is Cha-hien, commonly called *The Silver City*, on account of the plenty occaſioned by the fertility of its lands.

Ting-cheou-fou, Hing-hoa-fou and Chaoou-fou preſent nothing curious to the traveller. Seven cities of the third claſs depend on the former, two on the ſecond, and four on the third, which is a place of ſtrength and one of the keys of the province.

Tchang-tcheou-fou is a city very conſiderable on account of its trade with the iſles of *Emoay*, *Pong-hou*, and *Formoſa*. The miſſionaries found here ſome veſtiges of the Chriſtian religion, and Father Martini ſaw in the houſe of one of the literati an old parchment book written in Gothic characters, which contained in Latin the greater part of the ſcriptures. This Jeſuit offered a ſum of money for it; but the owner refuſed to part with it, becauſe it

was

was a book which had been long preſerved in his family, and which his anceſtors had always conſidered as rare and valuable.

Beſides theſe cities and a number of forts belonging to them, the province of Fo-kien has under its juriſdiction a celebrated port, commonly called *Hia-men*, or *Emouy*, and the iſles of *Pong-hou*.

The port of Emouy is properly but an anchoring-place for ſhips, incloſed on one ſide by the iſland from which it takes its name, and on the other by the main land; but it is ſo extenſive, that it can contain ſeveral thouſands of veſſels; and the depth of its water is ſo great, that the largeſt ſhips may lie cloſe to the ſhore without danger.

In the beginning of the preſent century it was much frequented by European veſſels; but few viſit it at preſent, as all the trade is carried on at *Canton*. The emperor keeps here a garriſon of ſix or ſeven thouſand men, commanded by a Chineſe general.

In entering this road, a large rock muſt be doubled which ſtands at the mouth of it, and divides it almoſt as the *Mingant* divides the harbour of Breſt. This rock is viſible, and riſes ſeveral feet above the ſurface of the water.

Three

Three leagues from it is a ſmall iſland, with a natural arch in the middle which admits light from the oppoſite ſide: hence, no doubt, it got the name of *The Perforated Iſland.*

The iſland of Emouy is particularly celebrated on account of the magnificence of its principal pagod, conſecrated to the deity *Fo.* This temple is ſituated in a plain, terminated on one ſide by the ſea, and on the other by a loſty mountain. Before it the ſea, flowing through different channels, forms a large ſheet of water, which is bordered with turf of the moſt beautiful verdure. The front of this edifice is one hundred and eighty feet in length, and its gate is adorned with figures in relief, which are the uſual ornaments of the Chineſe architecture. On entering, you find a vaſt portico, with an altar in the middle, on which is placed a gigantic ſtatue of gilt braſs, repreſenting the god *Fo*, ſitting croſs-legged. Four other ſtatues are placed at the corners of this portico, which are eighteen feet high, although they repreſent people ſitting. Each of theſe ſtatues is formed from a ſingle block of ſtone. They bear in their hands different ſymbols, which mark their attributes, as formerly in Athens and Rome the trident and caduceus diſtinguiſhed

Neptune

Neptune and Mercury. One holds a ſerpent in its arms, which is twiſted round its body in ſeveral folds; the ſecond has a bent bow and a quiver; the two others preſent, one a kind of battle-axe, and the other a guitar, or ſome inſtrument of the ſame kind.

After croſſing this portico, you enter a ſquare outer court, paved with large gray ſtones, the leaſt of which is ten feet in length and four in breadth. At the four ſides of this court ariſe four pavilions, which terminate in domes, and have a communication with one another by means of a gallery which runs quite round it. One of theſe contains a bell ten feet in diameter; the wooden-work which ſupports this heavy maſs cannot be ſufficiently admired. In the other is kept a drum of an enormous ſize, which the bonzes uſe to proclaim the days of new and full moon. It muſt be obſerved, that the clappers of the Chineſe bells are on the outſide, and made of wood, in the form of a mallet. The two other pavilions contain the ornaments of the temple, and often ſerve to lodge travellers, whom the bonzes are obliged to receive.

In the middle of this court is a large tower, which ſtands by itſelf and terminates alſo in a dome,

dome, to which you aſcend by a beautiful ſtone ſtaircaſe that winds round it. This dome contains a temple remarkably neat; the ceiling is ornamented with moſaic work, and the walls are covered with ſtone figures in relief, repreſenting animals and monſters. The pillars which ſupport the roof of this edifice are of wood varniſhed, and on feſtivals are ornamented with ſmall flags of different colours. The pavement of the temple is formed of little ſhells, and its different compartments preſent birds, butterflies, flowers, &c.

The bonzes continually burn incenſe upon the altar, and keep the lamps lighted, which hang from the ceiling of the temple. At one extremity of the altar ſtands a brazen urn, which when ſtruck ſends forth a mournful ſound: on the oppoſite ſide is a hollow machine of wood, of an oval form, uſed for the ſame purpoſe, which is to accompany with its ſound their voices when they ſing in praiſe of the tutelary idol of the pagod.

The god *Pouſſa* is placed on the middle of this altar, on a flower of gilt braſs, which ſerves as a baſe, and holds a young child in his arms; ſeveral idols, which are no doubt ſubaltern deities, are ranged around him, and

ſhew

ſhew by their attitudes their reſpect and veneration.

The bonzes have traced out on the walls of this temple ſeveral hieroglyphical characters in praiſe of *Pouſſa*; there is alſo to be ſeen an hiſtorical or allegorical painting in freſco, which repreſents a burning lake, in which ſeveral men appear to be ſwimming, ſome carried by monſters, others ſurrounded by dragons and winged ſerpents. In the middle of the gulph riſes a ſteep rock, on the top of which the god is ſeated, holding in his arms a child, who ſeems to call out to thoſe who are in the flames of the lake; but an old man, with hanging ears and horns on his head, prevents them from climbing to the ſummit of the rock, and threatens to drive them back with a large club. The bonzes are at a loſs what anſwer to give, when any queſtions are aſked them concerning this painting. Behind the altar is a kind of library, containing books which treat of the worſhip of idols.

On deſcending from this dome, you croſs the court, and enter a kind of gallery, the walls of which are lined with boards; it contains twenty-four ſtatues of gilt braſs, repreſenting the ſame number of philoſophers, ancient diſciples of Confucius.

Confucius. At the end of this gallery, you find a large hall, which is the refectory of the bonzes; and after having traverſed a ſpacious apartment, you at length enter the temple of *Fo*, to which there is an aſcent by a large ſtone ſtaircaſe. It is ornamented with vaſes, full of artificial flowers (a work in which the Chineſe excel); and here alſo are found the ſame kind of muſical inſtruments as thoſe mentioned before. The ſtatue of the god is not to be ſeen but through a piece of black gauze, which forms a kind of veil or curtain before the altar. The reſt of the pagod conſiſts of ſeveral large chambers, exceedingly neat, but badly diſpoſed; the gardens and pleaſure-grounds are on the declivity of the mountain; and a number of delightful grottos are cut out in the rock, which afford an agreeable ſhelter from the exceſſive heat of the ſun.

There are ſeveral other pagods in the iſle of Emouy; among which is one called *The Pagod of the Ten Thouſand Stones*, becauſe it is built on the brow of a mountain where there is a like number of little rocks, under which the bonzes have formed grottos and very pleaſant covered ſeats. A certain rural ſimplicity reigns here, which captivates and delights.

Strangers

Strangers are received by theſe bonzes with great politeneſs, and may freely enter their temples; but they muſt not attempt to gratify their curioſity fully, nor to enter thoſe apartments into which they are not introduced, eſpecially if they are accompanied by ſuſpicious perſons; for the bonzes, who are forbid under pain of ſevere puniſhment to have any intercourſe with women, and who often keep them in private, might, from fear of being diſcovered, revenge themſelves for too impertinent a curioſity.

The iſles of Pong-hou form an archipelago between the port of Emouy and the iſland of Formoſa. A Chineſe garriſon is kept here, with one of thoſe mandarins who are called literati, whoſe principal employment is to watch the trading veſſels which paſs from China to Formoſa, or from Formoſa to China.

As theſe iſlands are only ſand-banks or rocks, the inhabitants are obliged to import every neceſſary of life; neither ſhrubs nor buſhes are ſeen upon them; all their ornament conſiſts of one ſolitary tree. The harbour is good and ſheltered from every wind; it has from twenty to twenty-five feet depth of water. Although it is in an uncultivated and uninhabited iſland, it

it is abſolutely neceſſary for the preſervation of Formoſa, which has no port capable of receiving veſſels that draw above eight feet of water.

CHAP. V.

THE PROVINCE OF TCHE-KIANG.

THIS province, formerly the reſidence of ſome of the emperors, is one of the moſt conſiderable in the empire, on account of its maritime ſituation, extent, riches, and the number of its inhabitants. It is bounded on the ſouth by that of Fo-kien, on the north and weſt by Kiang-nan and Kiang-ſi, and on the eaſt by the ſea. The air of this country is pure and healthful; the plains are watered by a number of rivers and canals, kept in good order; and the ſprings and lakes with which it abounds, contribute greatly to its fertility. The natives are mild and lively, and very polite to ſtrangers; but they are ſaid to be extremely ſuperſtitious.

A prodigious quantity of ſilk-worms are bred in this province; whole plains may be ſeen covered with dwarf mulberry-trees, which are pur-

purpoſely checked in their growth; they are planted and pruned almoſt in the ſame manner as vines. Long experience has taught the Chineſe, that the leaves of the ſmalleſt trees procure the beſt ſilk. The principal branch therefore of the trade of this province conſiſts in ſilk ſtuffs; thoſe in which gold and ſilver are intermixed, are the moſt beautiful and moſt eſteemed in the empire. With regard to their common pieces, an immenſe quantity is ſent to every part of China, to Japan, the Philippines, and to Europe; and notwithſtanding this exportation, ſo much is left, that a complete ſuit of ſilk may be bought here, as cheap as one of the coarſeſt woollen cloth in France.

Excellent hams are brought from this province, and thoſe ſmall gold-fiſh with which ponds are commonly ſtocked. The tallow-tree grows here, and a ſpecies of muſhrooms, which are tranſported to every province of the empire. They are pickled, and afterwards dried, and will keep a whole year: when wanted for uſe, they are ſoaked in water, which renders them as freſh as they were at firſt.

In Tche-kiang there are reckoned to be eleven cities of the firſt claſs, ſeventy-two of the

third, and eighteen fortreſſes, which in Europe would be accounted large cities.

Hang-tcheou-fou, the metropolis of the province, is, according to the Chineſe, the paradiſe of the earth; it may be conſidered as one of the richeſt, beſt ſituated and largeſt cities of the empire. It is four leagues in circumference, excluſive of its ſuburbs; and the number of its inhabitants amounts to more than a million. It is computed, that there are a thouſand workmen within its walls, employed in manufacturing ſilk: what renders this city delightful, is a ſmall lake, called Si-hou, which waſhes the bottom of its walls on the weſtern ſide; its water is pure and limpid, and its banks are almoſt every where covered with flowers. Halls and open galleries, ſupported by pillars, and paved with large flag ſtones, have been erected here on piles, for the convenience of thoſe who are fond of walking; cauſeways, caſed with cut ſtone, traverſe the lake in different directions; and the openings which are left in them at intervals, for the paſſage of boats, are covered by handſome bridges.

In the middle of the lake are two iſlands, to which company generally reſort after having amuſed themſelves with rowing, and in which a temple

a temple and ſeveral pleaſure-houſes have been built for their reception. The emperor has a ſmall palace in the neighbourhood.

This city, being the capital of the province, has a garriſon of three thouſand Chineſe, under the command of the viceroy, and three thouſand Tartars, commanded by a general of the ſame nation. It has under its juriſdiction ſeven cities of the ſecond and third claſs.

Kia-king-fou is a city remarkable for nothing but its ſtreets, which are ornamented with beautiful piazzas, that ſhelter paſſengers from the ſun and rain. Seven cities of the third claſs are dependant on it.

Hou-tcheou-fou is ſituated on a lake, from which it takes its name. The quantity of ſilk manufactured here is almoſt incredible. To give ſome idea of it, we ſhall only ſay, that the tribute paid by a city under its juriſdiction, named Te-tſin-hien, amounts to more than 500,000 *taels* or ounces of ſilver. Its diſtrict contains ſeven cities, one of which is of the ſecond, and ſix of the third claſs.

Ning-po-fou, called by the Europeans Liampo, is an excellent port, on the eaſtern coaſt of China, oppoſite to Japan. Eighteen or twenty leagues from this place is an iſland called

Tcheou-chan, where the Engliſh firſt landed on their arrival at China.

The ſilks manufactured at Ning-po are much eſteemed in foreign countries, eſpecially in Japan, where the Chineſe exchange them for copper, gold and ſilver. This city has four others under its juriſdiction, beſides a great number of fortreſſes.

Chao-hing-fou is ſituated in an extenſive and fertile plain. The people of this country are ſaid to be the greateſt adepts in chicanery of any in China; indeed, they are ſo well verſed in the laws, that the governors of the provinces and great mandarins chooſe their *Siang-cong*, or ſecretaries, from among them.

At the diſtance of half a league from this city, is a tomb, which the Chineſe ſay, is that of the great *Yu*. Cloſe to this monument ſtands a magnificent edifice, raiſed by order of the emperor Chang-hi, who viſited it in the twentieth year of his reign. Chao-hing-fou has under its juriſdiction eight cities of the third claſs.

Tai-tcheou-fou, Kin-hoa-fou, Kin-tcheou-fou, Yen-tcheou-fou, Ouen-tcheou-fou, and Tchu-tcheou-fou are the leaſt conſiderable cities of the province; the firſt has ſix cities under its

its juriſdiction; the ſecond, famous by the valour of its ancient inhabitants, has eight; the third, five; the fourth, ſix; the fifth, three, and the ſixth, ten. Pines of an extraordinary ſize, which can eaſily contain forty men in their trunks, are ſaid to grow upon the mountains near this laſt city.

CHAP. VI.

THE PROVINCE OF HOU-QUANG.

THE province of Hou-quang occupies nearly the centre of the empire; the river Yang-tſe-kiang traverſes it from weſt to eaſt, and divides it into two parts, the northern and ſouthern. This province (the greater part of which is level, and watered by lakes, canals and rivers) is celebrated for its fertility; the Chineſe call it the ſtore-houſe of the empire; and it is a common ſaying among them, that *The abundance of Kiang-ſi could furniſh all China with a breakfaſt; but the province of Hou-quang alone could ſupply enough to maintain all its inhabitants.*

Some princes of the race of Hong-vou formerly reſided in this province; but that family was entirely deſtroyed by the Tartars when they conquered China. The people here boaſt much of their cotton cloths, ſimples, gold-mines, wax, and paper made of the bamboo-reed.

The northern part of the province contains eight *fou*, or cities of the firſt claſs, and ſixty of the ſecond and third. The ſouthern comprehends ſeven of the firſt claſs, and fifty-four of the ſecond and third, excluſive of forts, towns and villages, which are every where to be found.

Vou-tchang-fou, which is the capital of the whole province, and at the ſame time of the northern part, is as it were the rendezvous of all the commercial people in China. This city, as well as the reſt of the province, ſuffered greatly during the laſt wars; but it has recovered ſo much, that it is now inferior to none of the other cities, in extent, opulence and population. As every branch of trade is carried on here, its port, ſituated on the river Yang-tſe-kiang, is always crowded with veſſels; the river is ſometimes covered with them to the diſtance of two leagues. The beautiful cryſtal found in its mountains, the plentiful crops of

fine tea which it produces, and the prodigious ſale of the bamboo-paper made here, no leſs contribute to render it famous, than the continual influx of ſtrangers. Its extent is compared to that of Paris. It comprehends in its diſtrict one city of the ſecond claſs, and nine of the third, beſides a fortified town and ſeveral fortreſſes.

Han-yang-fou, Ngan-lo-fou, Siang-yang-fou, Yuen-yang-fou and Te-ngan-fou are rich, populous and commercial cities. They preſent nothing remarkable, excepting the firſt, in which is a very high tower, raiſed, according to vulgar tradition, in honour of a young woman, whoſe innocence was declared by a ſtriking miracle: the branch of a pomegranate-tree, which ſhe held in her hand, inſtantly became loaded with fruit. The firſt of theſe cities has only one under its juriſdiction; the ſecond two of the ſecond claſs and five of the third; the diſtrict of the next contains one of the ſecond claſs and ſix of the third; that of the fourth, which ſurpaſſes the reſt in fertility of ſoil, comprehends ſix of the third claſs; the laſt has ſix dependant on it.

Kin-tcheou-fou and Hoang-tcheou-fou differ in nothing from the preceding, but in the

extent of their juriſdiction. The firſt has in its diſtrict two cities of the ſecond, and eleven of the third claſs; the ſecond reckons nine, one of the ſecond, and eight of the third. Theſe are the principal cities of the northern diviſion of the province of Hou-quang.

The ſouthern part contains ſeven of the firſt claſs; the principal of which is Tchang-tcha-fou.

This city is ſituated on a large river, which has a communication with an extenſive lake, called Tong-ting-hou. It has under its juriſdiction one city of the ſecond claſs and eleven of the third. The inhabitants of one of theſe were the inſtitutors of a grand feſtival, which is celebrated in the fifth month, through all the provinces of the empire, with great pomp and ſplendour. The mandarin who governed the city having been drowned, the people, who adored him on account of his virtue and great probity, inſtituted this feſtival in honour of him, and ordered it to be ſolemnized by ſports, feaſts and combats on the water.

Long, narrow boats, covered with gilding, are prepared for this ſolemnity, which are called *Long-tcheou*, becauſe they repreſent the figure of a dragon; and rewards are beſtowed upon thoſe

thoſe who are victorious: but, ſince diverſions of this kind have become dangerous, they are forbid by the greater part of the mandarins in their provinces.

Yo-tcheou-fou is built on the banks of the river Yang-tſe-kiang, and may be ranked among the wealthieſt cities of China. It is indeed populous, and a place of great trade. One city of the ſecond claſs, and ſeven of the third, are under its juriſdiction. The other cities of the province have nothing remarkable; their names are Pao-king-fou, Heng-tcheou-fou, Tchang-te-fou, Tching-tcheou-fou and Yong-tcheou-fou.

CHAP. VII.

THE PROVINCE OF HO-NAN.

EVERY thing that can contribute to render a country delightful is found united in this province; the Chineſe therefore call it Tong-hoa, or *The Middle Flower:* it is indeed ſituated almoſt in the centre of China.

The ancient emperors, invited by the mildneſs of the climate and the beauty of the country,

try, fixed their reſidence here for ſome time. The abundance of its fruits, paſtures and corn, the effeminacy of its inhabitants (who are accounted extremely voluptuous), and laſtly, the cheapneſs of proviſions, have no doubt prevented trade from being ſo flouriſhing here, as in the other provinces of the empire. The whole country is flat, excepting towards the weſt, where there ariſes a long chain of mountains, covered with thick foreſts; and the land is in ſuch a high ſtate of cultivation, that thoſe who travel through it imagine they are walking in an immenſe garden.

Beſides the river Hoang-ho, which traverſes this province, it is watered by a great number of ſprings and fountains; it has alſo a valuable lake, which invites to its banks a prodigious number of workmen, becauſe its water has the property of communicating a luſtre to ſilk, which cannot be imitated. Excluſive of forts, caſtles and places of ſtrength, this province contains eight *fou*, or cities of the firſt claſs, and an hundred and two of the ſecond and third. In one of theſe cities, named Nan-yang, is found a kind of ſerpent, the ſkin of which is marked with ſmall white ſpots; the Chineſe phyſicians ſteep it in wine, and uſe it after-

afterwards as an excellent remedy againſt the palſy.

Ho-nan is bounded on the north by the provinces of Pe-tcheli and Chan-ſi, on the ſouth by Hou-quang, and on the eaſt by that of Chan-tong.

Cai-fong-fou, its capital, is ſituated at the diſtance of two leagues from the river Hoang-ho; but the ground around it is ſo low, that the river is higher than the city. To prevent inundations, ſtrong dikes have been raiſed, which extend more than thirty leagues. This city having been beſieged in 1642 by an army of an hundred thouſand rebels, headed by one Ly-tchuang, the commander of the troops ſent to relieve it, formed the fatal deſign of drowning the enemy, by breaking down the large dike of Hoang-ho: this ſtratagem ſucceeded; but at the ſame time, the city was overflowed, and the inundation was ſo violent and ſudden, that it deſtroyed three hundred thouſand inhabitants.

It appears by the ruins, which ſtill ſubſiſt, that Cai-fong muſt then have been three leagues in circumference. It has been rebuilt ſince this diſmal event, but in a ſtyle far inferior to its former magnificence. Nothing at preſent diſtinguiſhes

tinguiſhes it from ordinary cities but the extent of its juriſdiction, which comprehends four cities of the ſecond claſs and thirty of the third.

Kouei-te-fou has under its juriſdiction one city of the ſecond claſs and ſix of the third. Situated in an extenſive and fertile plain between two large rivers, nothing is wanting to render it opulent but an increaſe of its inhabitants and trade. The air here is pure, and the fruits are excellent. The people who inhabit this city are remarkably mild, and treat ſtrangers with uncommon hoſpitality.

Tchang-te-fou is one of the moſt northern cities of the province. Two things here are remarkable: the firſt is a fiſh reſembling a crocodile, the fat of which is of ſo ſingular a nature, that when once kindled it cannot be extinguiſhed; the ſecond is a mountain in the neighbourhood, ſo ſteep and inacceſſible, that in time of war it affords a place of refuge to the inhabitants, and a ſafe aſylum from the inſults and violence of the ſoldiery. Tchang-te-fou contains in its diſtrict one city of the ſecond claſs and ſix of the third.

The territories of Ouei-kiun-fou and Hoai-king-fou abound with ſimples and medicinal plants;

plants; they have nothing elſe remarkable. Both theſe have under their juriſdiction ſix cities of the third claſs.

Honan-fou is ſituated amidſt mountains and between three rivers. The Chineſe formerly believed this city to be the centre of the earth, becauſe it was in the middle of their empire. Its juriſdiction is very extenſive; for it comprehends one city of the ſecond claſs and thirteen of the third: one of theſe cities, named Teng-fong-hien, is famous on account of the tower erected by the celebrated *Tcheou-kong* for an obſervatory; there is ſtill to be ſeen in it an inſtrument which he made uſe of to find the ſhadow at noon, in order to determine the latitude. This aſtronomer lived above a thouſand years before the Chriſtian æra, and the Chineſe pretend that he invented the mariner's compaſs.

Nan-yang-fou and Yu-ning-fou have under their juriſdiction twenty-two cities; of which the former has two of the ſecond, and ſix of the third claſs; the latter, two of the ſecond and twelve of the third. We are aſſured, that proviſions are ſo abundant in the firſt, that numerous armies have remained in it without the inhabitants perceiving the leaſt ſcarcity.

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The territory of the ſecond is no leſs fruitful. We have nothing elſe particular to obſerve concerning them.

CHAP. VIII.

THE PROVINCE OF CHANG-TONG.

CHANG-TONG is bounded on the eaſt by the province of Pe-tcheli and by part of Ho-nan, on the ſouth by Kiang-nan, on the eaſt by the eaſtern ſea, and on the north by the ſame and part of Pe-tcheli. It is divided into ſix diſtricts, which contain ſix cities of the firſt claſs and an hundred and fourteen of the ſecond and third. Beſides theſe, there are found along the coaſt fifteen or ſixteen forts, ſeveral villages of conſiderable note on account of their commerce, and a number of ſmall iſlands, the greater part of which have harbours very convenient for the Chineſe junks, which eaſily paſs from thence to Corea or Leao-tong.

Beſides the grand imperial canal, which traverſes this province, it contains a great many lakes, ſtreams and rivers, which contribute no leſs to the ornament than fecundity of its plains;

plains; however, it has much to fear from drought, as it ſeldom rains here. Locuſts alſo make ſometimes great devaſtation. There is no country perhaps where game is more plentiful, or where pheaſants, partridges and quails are ſold cheaper. The inhabitants of this province are reckoned the keeneſt ſportſmen in the empire.

The river *Yun*, otherwiſe called the Imperial Canal, adds greatly to the riches of the province. Through this canal all barks from the ſouth of China, which are bound to Pe-king, muſt neceſſarily paſs: their number is conſiderable; and they tranſport ſuch quantities of merchandiſe and proviſions of every kind, that the duties collected on this canal alone, amount every year to more than 450,000l. ſterling. All theſe barks paſs from the Yellow River into the Imperial Canal at So-tſien; from thence they go to Tci-ngin, and afterwards to Lin-tcin, where they enter the river Oei. In the courſe of this navigation a great number of locks are found, which the want of water ſufficient to carry large barks has rendered neceſſary. The obſtacles which nature oppoſed to the execution of this magnificent work, the ſtrong and long dikes by which it is contained, its banks deco-

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rated and often lined with cut ſtone, the ingenious mechaniſm of its locks, all render it an object of admiration to the European traveller: the ſame genius is perceived here, which preſided over the execution of the noble canal of Languedoc.

Beſides common ſilk-worms, there is found in this province a ſpecies of inſect much reſembling our caterpillars, which produces indeed a coarſer kind of ſilk, but of which much ſtronger ſtuffs are made: as theſe ſtuffs are very durable, they have an extenſive ſale throughout China.

The immortal *Kong-fou-tſe*, or *Confucius*, the wiſeſt and moſt enlightened of philoſophers, and who perhaps of all men has the juſteſt title to that appellation, was born in this province.

Tſi-nan-fou, the capital of Chan-tong, is ſituated ſouth of the river Tſing-ho or Tſi; this city is large and populous, and is much reſpected by the Chineſe on account of its having been formerly the reſidence of a long ſeries of kings, whoſe tombs, riſing on the neighbouring mountains, afford a beautiful proſpect.

Tſi-nan has under its juriſdiction four cities of the ſecond claſs and twenty-ſix of the third. Theſe cities have nothing remarkable, except-

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ing Yen-tching, where a kind of glaſs is made, ſo delicate and brittle, that it cracks when expoſed to the leaſt injuries of the air.

Yen-tcheou-fou, which is the ſecond city of the province, is ſituated between two rivers: the air here is mild and temperate, which renders it an agreeable place of reſidence. The diſtrict of this city is very extenſive; it has under its juriſdiction four cities of the ſecond claſs and twenty-three of the third: one of theſe cities, named Tçi-ning-tcheou, is little inferior to the capital, either in extent, number of inhabitants, riches or commerce. Its ſituation upon the banks of the Grand Canal, invites to it a great number of ſtrangers, to traffic. Another no leſs celebrated city is Kio-feou, which was the birth-place of *Confucius*. Several monuments are ſtill to be ſeen there erected in honour of this eminent man. We are aſſured that great quantities of gold were formerly collected in the neighbourhood of the third city; which perhaps gave occaſion to its name—*Kin-kian*, or *The Golden Country*.

Tong-tchang-fou has under its juriſdiction three cities of the ſecond claſs and fifteen of the third. Lin-tçin-tcheou, ſituated on the Great Canal, is the moſt remarkable of theſe cities: it

is much frequented by veſſels, and may be called a general magazine for every kind of merchandiſe. Among the edifices admired here, is an octagonal tower, divided into eight ſtories, the walls of which are covered on the outſide with porcelain, loaded with various figures neatly executed; and within, encruſted with pieces of different coloured marble; a ſtaircaſe, conſtructed in the wall, conducts to all the ſtories, from which there are paſſages that lead into magnificent galleries ornamented with gilt baluſtrades. All the cornices and projections of the tower are furniſhed with little bells, which, when agitated by the wind, form a very agreeable harmony. The higheſt ſtory contains an idol of gilt copper, to which the tower is conſecrated. Near this tower are ſome other temples, the architecture of which is exceedingly beautiful.

Tſin-tcheou-fou is inferior neither in extent nor riches to the preceding city. The principal branch of its commerce is fiſh, which are caught in ſuch abundance, that we are aſſured, the profit ariſing from the ſale of their ſkins only is very conſiderable.

Some travellers relate, that a yellow ſtone is engendered in the bellies of the cows of this country,

country, which the Chineſe on that account call *niveu-hoang*; it is of the ſize of a gooſe's egg, and as brittle as the ſofteſt crayon: the phyſicians, who ſet a high value on it, pretend that it cures catarrhs and the moſt inveterate fluxions. Tſin-tcheou has in its diſtrict one city of the ſecond claſs and thirteen of the third.

Ten-tcheou-fou and Lai-tcheou-fou, which are the two laſt cities of the firſt claſs, are remarkable for nothing but their ſituation: each of them has a convenient harbour, a numerous garriſon and ſeveral armed veſſels to defend the coaſt. One city of the ſecond claſs, and ſeven of the third, depend on the former: the juriſdiction of the latter extends over ſeven; of which two are of the firſt claſs.

CHAP. IX.

THE PROVINCE OF CHAN-SI.

CHAN-SI, which is one of the ſmalleſt provinces of the empire, is bounded on the eaſt by that of Pe-tcheli, on the ſouth by Ho-nan, on the weſt by Chen-ſi, and on the north by the great wall. The Chineſe ſay, that

the firſt inhabitants of China fixed their reſidence in this province. Its climate is healthful and agreeable, and the ſoil is fruitful. It abounds with muſk, porphyry, marble, lapis lazuli and jaſper of various colours: iron-mines, ſalt-pits and cryſtal are alſo common here.

This province is full of mountains; ſome of which are uninhabited, and have a wild and frightful appearance; but the reſt are cultivated with care, and cut into terraces from top to bottom, which preſent a very agreeable proſpect; on the tops of ſome there are found vaſt plains, which are no leſs fertile than the richeſt low-lands.

The inhabitants of this province are civil and ſtrong-limbed, but exceedingly ignorant; the women have the reputation of being handſome. Vines grow here, which produce the beſt grapes in this part of Aſia: good wine might be made from them; but the Chineſe prefer drying them and ſelling them in the other provinces. The mountains abound with coal, which the inhabitants pound, and having mixed with water, form into ſmall cakes; it is not very inflammable, but when once kindled, affords a ſtrong and laſting fire: they uſe it principally for heating their ſtoves, which are conſtructed

ſtructed with brick, as in Germany; but they give them the form of ſmall beds, and ſleep on them during the night. Chan-ſi comprehends in its diſtrict five cities of the firſt claſs and eighty-five of the ſecond and third.

The capital of the province is called Tai-yuen-fou: it is an ancient city, and about three leagues in circumference; but it has loſt much of that ſplendour which it formerly had when the princes of the blood of the laſt imperial family of Tai-ming-tchao reſided in it: nothing remains of their palaces but heaps of rubbiſh and a few melancholy ruins. The only monuments entire are the tombs of theſe princes, which are ſeen on a neighbouring mountain.

This burying-place is magnificently ornamented; all the tombs are of marble or cut ſtone, and have near them triumphal arches, ſtatues of heroes, figures of lions and different animals, but eſpecially horſes: theſe ſtatues are diſpoſed with great taſte and ſymmetry. Groves of aged cypreſſes, planted chequer-wiſe (which have never felt the ſtroke of the axe), preſerve an awful and melancholy gloom around theſe tombs.

Tai-yuen-fou has under its juriſdiction five cities of the ſecond claſs and twenty of the

third. The principal articles of its trade are hard-ware, ſtuffs of different kinds, particularly carpets in imitation of thoſe of Turkey.

Pin-hiang-fou is not inferior to the capital, either in the richneſs of its ſoil or the extent of its diſtrict, which contains ſix cities of the ſecond claſs and twenty-eight of the third.

Near Ngan-y is a lake, the water of which is as ſalt as that of the ſea, and from which a great quantity of ſalt is extracted.

Lou-ngan-fou has under its juriſdiction only eight cities of the third claſs; but it is agreeably ſituated near the ſource of the river Tſo-tſang-ho.

Fuen-tcheou-fou, an ancient and commercial city, is built on the banks of the river Fuen-ho; its baths and ſprings, almoſt as hot as boiling water, draw hither a great number of ſtrangers, which adds much to its opulence. One city of the ſecond, and ſeven of the third claſs, belong to its diſtrict.

Tai-tong-fou is a place of ſtrength, built near the great wall. Its ſituation renders it important, becauſe it is the only place expoſed to the incurſions of the Tartars; it is, beſides, ſtrongly fortified, and the troops kept for its defence compoſe a numerous garriſon. The territory of this

this city abounds with lapis lazuli, medicinal herbs, and a particular kind of jaſper, called *yu-che*, which is as white and beautiful as agate; marble and porphyry are alſo common; and the ſale of the ſkins which are dreſſed here produces a great revenue. The juriſdiction of Tai-tong-fou is very extenſive; it comprehends four cities of the ſecond claſs and ſeven of the third.

CHAP. X.

THE PROVINCE OF CHEN-SI.

THIS province is divided into two parts, the eaſtern and the weſtern: it contains eight *fou*, or cities of the firſt claſs, and an hundred and ſix of the ſecond and third. It is bounded on the eaſt by Hoang-ho, which ſeparates it from Chan-ſi; on the ſouth by the provinces of Se-tchuen and Hou-quang; on the north by Tartary and the great wall, and on the weſt by the country of the Moguls.

Chen-ſi is one of the moſt extenſive provinces of the empire: it had formerly three viceroys; but at preſent it has only two beſides the governors of So-tcheou and Kan-tcheou, which are the ſtrongeſt places in the country.

This province in general is very fertile, commercial and rich. It produces little rice; but the inhabitants have plentiful crops of wheat and millet; it is, however, ſubject to long droughts, and clouds of locuſts ſometimes deſtroy every thing that grows in the fields: the Chineſe eat theſe inſects boiled. This country abounds with drugs, rhubarb, muſk, cinnabar, wax, honey, and coals, of which it contains inexhauſtible veins; it has alſo rich gold-mines, which, for political reaſons, are not allowed to be opened: gold-duſt is waſhed down in ſuch abundance among the ſand of the torrents and rivers, that a number of people have no other ſubſiſtence but what they gain by collecting it. Travellers remark, that the natives of this country are more polite and affable to ſtrangers, and have greater genius, than the Chineſe of the other northern provinces.

Si-ngan-fou, the capital of the province, is, next to Pe-king, one of the moſt beautiful and largeſt cities in China; its walls are thick, exceedingly high, and four leagues in circumference; they are flanked with a great number of towers, a bow-ſhot diſtant one from the other, and ſurrounded by a deep ditch. Some of its gates are magnificent and remarkably lofty.

There

There is ſtill to be ſeen in this city a palace where the ancient kings of Chen-ſi reſided. The extent of their country, and the bravery of their people, once rendered them formidable to their neighbours. The reſt of the buildings have nothing to diſtinguiſh them from thoſe of other cities. The houſes, according to the Chineſe manner, are low and ill conſtructed; and, as there are few good artiſts here, the furniture is inferior to that in the ſouthern provinces, porcelain is very rare, and the varniſh is coarſe.

With regard to the inhabitants, they are in general more robuſt, braver, better calculated to endure fatigue, and of greater ſtature than the people of the other provinces. The principal Tartar forces deſtined for the defence of the northern part of the empire are in garriſon at Si-ngan-fou, under a general of their own nation, who, with his ſoldiers, occupies a quarter of the city, ſeparated from the reſt by a wall. Bats of a ſingular ſpecies are found in the territories belonging to this city: they are as large as domeſtic fowls, and the Chineſe prefer their fleſh to that of the moſt delicate chicken. This country alſo furniſhes the ladies with a white paint, which they uſe for embelliſhing their complexions.

Father

Father Le Comte informs us, that in 1625 a large block of marble was dug up in the neighbourhood of this city, which had been formerly raiſed as a monument: on the upper part it had a croſs neatly carved; and below, an inſcription, partly in Chineſe, partly in Syriac characters; the ſubſtance of which was, that an angel had declared, that the Meſſias was born of a Virgin in Judea, and that his birth was indicated by a new ſtar in the heavens; that the kings of the Eaſt obſerved it, and came to offer preſents to this divine child; that a Chriſtian, named *Olopuen*, appeared in China in the year 636, and had been favourably received by the emperor, who having examined his doctrine, acknowledged the truth of it, and publiſhed an edict in its favour*. It appears certain by this, that the Chriſtian religion flouriſhed in China from the year 636 to 782, the year in which this monument was erected. F. Le Comte ſays, that the emperor then reigning gave orders that it ſhould be carefully preſerved in a temple, which is a quarter of a league diſtant from Si-ngan-fou.

* The whole inſcription, and the hiſtory of its diſcovery, may be ſeen in the *China Illuſtrata* of Kircher.

This capital has thirty-ſeven cities under its juriſdiction; ſix of the ſecond claſs and thirty-one of the third.

Yen-ngan-fou reckons in its diſtrict three cities of the ſecond claſs and ſixteen of the third.

Fong-tſiang-fou has only eight of the ſecond and third claſs.

Han-tchong-fou, a large and populous city, is ſituated on the river Han, which waters the whole country belonging to its diſtrict. It has under its juriſdiction ſixteen cities of the ſecond and third claſs.

The highway cut out acroſs the mountains, which conducts to the capital, is the moſt remarkable thing in this country. This road was made by an army in the courſe of a military expedition. It muſt appear very aſtoniſhing, whether we conſider the number of workmen employed (which amounted to more than a thouſand), or the difficulty of the labour and the ſurpriſing ſhortneſs of time in which it was finiſhed. Mountains were levelled, and bridges conſtructed which reach from one to another; and when the valleys between appeared too wide, large pillars were erected to ſupport them. Theſe bridges, which form part

of

of the way, are in ſeveral places ſo exceedingly high, that one cannot look down from them without terror; four horſemen may ride a-breaſt upon them. For the ſafety of travellers, they are railed on each ſide; and villages, with inns for their accommodation, have been built at certain diſtances upon the road.

Ping-leang-fou, which is one of the moſt conſiderable cities of the weſtern part of the province, is ſituated on the river Kin-ho. The air here is mild, and the agreeable views which the ſurrounding mountains preſent, added to the ſtreams which water the country, render it a very delightful reſidence. It has under its juriſdiction three cities of the ſecond claſs and ſeven of the third. In this diſtrict is a valley ſo deep and narrow, that it is almoſt impervious to the light: a large highway, paved with ſquare ſtones, runs through it.

Kong-tchang-fou is ſurrounded by inacceſſible mountains, where a tomb is ſeen which the Chineſe pretend to be that of *Fo-hi*; if this be true, it is without doubt the moſt ancient ſepulchral monument in the world. The juriſdiction of this city extends over three others of the ſecond claſs and ſeven of the third.

Ling-

Ling-tao-fou and Kin-yang-fou are two ordinary cities, which preſent nothing remarkable. Two cities of the ſecond claſs and three of the third depend upon the former; the latter has five in its diſtrict.

Lan-tcheou is only a city of the ſecond claſs depending on the preceding; but as it is ſituated near the great wall, and in the neighbourhood of the principal ports on the weſtern coaſt, it is claſſed among the moſt important cities of the empire: it has even been made the capital of the weſtern part of the province, and the ſeat of government. Its territories are waſhed by the yellow river. The trade of this city conſiſts only in ſkins, which are brought from Tartary, and different kinds of woollen ſtuffs. A coarſe kind of ſtuff is made here of cow's hair, which the inhabitants uſe for making great-coats to defend themſelves from the ſnow.

CHAP.

CHAP. XI.

THE PROVINCE OF SE-TCHUEN

THE province of Se-tchuen is bounded on the north by Chen-ſi, on the eaſt by Hou-quang, on the ſouth by Koei-tcheou, and on the weſt by the kingdom of Thibet and ſome other neighbouring countries. Beſides a great number of forts and places of ſtrength, there are reckoned in this province ten cities of the firſt claſs and eighty-eight of the ſecond and third. The great river Yang-tſe-kiang traverſes Se-tchuen, which is opulent, not only on account of the abundance of ſilk it produces, but alſo by its mines of iron, tin and lead; by its amber, ſugar-canes, loadſtone, lapis lazuli, muſk and horſes, which are in great requeſt; alſo by its rhubarb and the root *fou-lin*, which the Chineſe phyſicians introduce into all their preſcriptions; and by a thouſand other uſeful productions, which it would be tedious to mention. This province, which is at a great diſtance from the ſea, gets all the ſalt it conſumes from its mountains, where the inhabitants dig pits, which furniſh them with it in abundance.

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The capital of Se-tchuen, called Tching-tou-fou, was formerly the reſidence of the emperors, and one of the largeſt and moſt beautiful cities in China; but in 1646 it was almoſt entirely deſtroyed, during the civil wars which preceded the laſt invaſion by the Tartars. Its temples, bridges, and the ruins of its ancient palaces, are ſtill objects of admiration to ſtrangers. Neither its commerce nor the manners of its inhabitants have any thing to diſtinguiſh it from other cities, nor its ſituation, which is however exceedingly pleaſant. Father Martini, in his Chineſe Atlas, ſays, that an uncommon and ſingular bird is ſeen in the neighbourhood of this city, called *tong-hoa-fang*, or the bird of the flower *tong-hoa*; the vulgar pretend that it is produced from this flower, and that it grows, decays and dies with it: this ridiculous opinion has doubtleſs proceeded from the different ſhades of the flower having ſome reſemblance to the plumage of the bird. Tching-tou-fou has under its juriſdiction ſix cities of the ſecond claſs and twenty-five of the third.

Pao-ning-fou, Chun-king-fou and Su-tcheou-fou, are very ordinary cities, of which nothing is mentioned by geographers but the names. The firſt comprehends in its diſtrict ten cities,

two

two of which are of the ſecond claſs; the ſecond, nine, of which two are of the ſecond claſs; and the third, ten of the third claſs.

Tchong-king-fou is one of the moſt commercial cities of the province. It is in a great meaſure indebted for its trade to its ſituation at the confluence of two remarkable rivers; one of which, called Hin-cha-kiang, or *golden ſand*, receives in its courſe all the ſtreams from the mountains which riſe on the neighbouring confines of Tartary. The other is Ta-kiang, which has its ſource beyond the boundaries of China, and is commonly called Yang-tſe-kiang.

Tchong-king is built upon a mountain, and riſes in the form of an amphitheatre: the air round it is wholeſome and temperate. This city is celebrated for its fiſh and a particular kind of trunks made of canes, interwoven in the manner of baſket-work. It has in its diſtrict three cities of the ſecond claſs and eleven of the third.

Koei-tcheou-fou, Ma-hou-fou, Long-gnan-fou and Tſun-y-fou are cities of great trade. The people who inhabit the mountains belonging to them are extremely clowniſh and ignorant. The diſtrict of the firſt contains one city of the ſecond claſs and nine of the third; that

that of the ſecond, only one of the third claſs; that of the third contains one of the third claſs; and the fourth has under its juriſdiction two of the ſecond claſs and four of the third.

Tong-tchuen-fou is a fortified place, the inhabitants of which are all ſoldiers, who have followed the profeſſion of arms from father to ſon. This province, beſides cities of the firſt claſs, contains alſo ſome of the ſecond, which have ſeveral important fortreſſes under their juriſdiction: ſuch are Tong-tcheouen-tcheou, Kia-ting-tcheou, and Ya-tcheou, which commands the frontiers of the province towards Thibet.

CHAP. XII.

THE PROVINCE OF QUANG-TONG.

QUANG-TONG is the moſt conſiderable of the ſouthern provinces of China; it is bounded on the north-eaſt by Fo-kien, on the north by Kiang-ſi, on the weſt by Quang-ſi and the kingdom of Tong-king; the reſt is waſhed by the ſea.

The country is diverſified with plains and mountains, and the land is ſo fertile, that it

produces two crops every year. Trade and the fecundity of the ſoil ſupply this province with every thing that can contribute to the pleaſures of life: it furniſhes gold, precious ſtones, ſilk, pearls, eagle-wood, tin, quickſilver, ſugar, copper, iron, ſteel, ſaltpetre, ebony, and abundance of aromatic woods, which are in great requeſt.

Beſides a great many of the fruits of Europe, and of thoſe which grow in the Indies, it produces ſeveral which are peculiar to itſelf: ſuch as the *li-tchi* and *long-y-ven*; of which we ſhall have occaſion to ſpeak hereafter. All the coaſts abound with fiſh, and furniſh great quantities of oyſters, crabs and tortoiſes of an immenſe ſize: of their ſhells the Chineſe make ſeveral pretty toys.

A prodigious number of tame ducks are raiſed in this province: the particular care and induſtry employed by the Chineſe in breeding them have multiplied them here exceedingly; they hatch their eggs in ovens or dunghills; but it does not appear that they have received this cuſtom from Egypt. They load a great number of ſmall barks with them, and carry them in flocks to feed on the ſea-ſhore, where at low-water theſe fowls find ſhrimps, oyſters and other kinds of ſhell-fiſh. Theſe ſmall fleets

generally

generally go in company, and the ducks ſoon mix together on the ſhore; but when night approaches, they are collected together by only beating on a baſon: they immediately form themſelves into different flocks, and each returns to the veſſel it belongs to. The Chineſe have the ſecret of ſalting large quantities of their fleſh in ſuch a manner that it loſes nothing of its original flavour; they are alſo acquainted with the art of ſalting their eggs by covering them with a coat of clay mixed with ſalt: were they ſteeped in brine, it would not penetrate through the pores of the ſhell; but obſervation has taught the Chineſe, that clay alone, impregnated with ſalt, has this property. Theſe ſalted eggs are very wholeſome, and even ſick perſons are permitted to eat them.

Although the climate of this province is warm, the air is pure and the people are robuſt and healthy. They are very induſtrious; and it muſt be allowed, that they poſſeſs, in an eminent degree, the talent of imitation: if they are only ſhewn any of our European works, they execute others like them with the moſt ſurpriſing exactneſs.

This province ſuffered much during the civil wars; but at preſent it is one of the moſt

flouriſhing in the empire; and, as it is at a great diſtance from court, its government is one of the moſt important. The viceroy of it has alſo the command of Quang-ſi, and reſides at Chao-king, in order that he may more readily expedite his orders to either of theſe provinces. This governor always keeps a certain number of troops, properly poſted, to check the incurſions of robbers and pirates, who, without this precaution, might multiply ſo much, as to hurt and interrupt trade: for this reaſon, a great number of fortreſſes (the greater part of which are cities, provided with numerous garriſons) have been built along the coaſts and in the interior parts of the country.

This province is divided into ten diſtricts, which contain ten cities of the firſt claſs, and eighty-four of the ſecond and third.

The immenſe quantity of money which foreign veſſels bring daily to this city, draws hither a continual crowd of merchants from all the provinces; ſo that one is ſure of finding in its warehouſes the rareſt productions of the ſoil, and the moſt valuable of the Chineſe manufactures. This city is, beſides, ſituated on a beautiful river, which has a communication by canals with all the neighbouring provinces: the

the entrance of it is called Hou-man; its banks, the plains which it waters, and even the hills which hang over it, are cultivated, and afford the moſt enchanting proſpect.

'One begins,' ſays Father Premare, 'to have 'an idea of China on entering the river Canton. 'Both ſides of it preſent large fields of rice, 'which reſemble green meadows, and extend 'beyond the reach of ſight; they are inter-'ſected by an infinite number of ſmall canals, 'in ſuch manner, that the barks which paſs 'and repaſs in them ſeem at a diſtance, while 'the water which carries them is concealed, to 'glide along the graſs. Farther inland the 'country appears covered with trees and cul-'tivated along the valleys; and the whole ſcene 'is interſperſed with villages, rural ſeats, and 'ſuch a variety of delightful proſpects, that one 'is never tired of viewing them, and regrets to 'be obliged to paſs them ſo quickly.'

You afterwards enter a large city, which is compoſed, as it were, of three different cities, ſeparated by lofty walls, but ſo conjoined, that the ſame gate ſerves to go out from the one and enter the other. Theſe three cities united, almoſt form a regular ſquare; the ſtreets are long and ſtraight, paved chiefly with cut ſtone, and

ornamented from ſpace to ſpace with triumphal arches; ſome of them are covered: theſe contain the richeſt ſhops. The houſes preſent nothing remarkable but great neatneſs; they conſiſt only of one ſtory, and have no windows to the ſtreet. People of condition are carried here in chairs. The ſtreets are continually crowded, eſpecially with porters, who are all loaded, and have for the moſt part their heads, legs and feet bare. There is no other convenience in this city for tranſporting goods from one place to another but men's ſhoulders.

An infinite number of barks of all ſizes, which cover the river night and day, form a kind of floating city; they all touch one another, and are ranged ſo as to form ſtreets; the people who inhabit them are innumerable, and have no other dwelling: each bark lodges a family and their grand-children. At break of day, all theſe people depart to fiſh or cultivate their rice, of which they have two crops every year.

Four leagues from Canton is the famous village of Fo-chan, the largeſt and moſt populous in the world; it is called a village becauſe it is not incloſed by walls, and has not a particular governor, although it carries on a great

trade, and contains more houſes and inhabitants than even Canton itſelf. This village is reckoned to be three leagues in circumference, and to contain a million of inhabitants.

At the entrance of the bay of Canton is the celebrated Portugueſe port commonly called *Macao:* it is ſituated in lat. 22° 12′ and is 3° 19′ eaſt from Pe-king. The city is built on a peninſula, or rather in a ſmall iſland, becauſe it is ſeparated from the land by a river, where the ebbing and flowing of the tide are ſenſibly felt. This tongue of land is joined to the reſt of the iſland only by a ſmall neck encloſed by a wall. The Portugueſe obtained this port as a reward for the aſſiſtance they gave the Chineſe againſt a celebrated pirate, who infeſted the neighbouring ſeas, and had laid ſiege to the capital of the province. They compelled him to retreat to *Macao*, where he was taken and put to death.

Some travellers pretend that this city had no inhabitants but pirates when the Portugueſe formed an eſtabliſhment in it, and that they were only permitted to build huts covered with ſtraw: however this may be, they fortified the place, ſurrounded it with ſtrong walls, and in a manner became maſters of it.

Macao has a Portugueſe governor and a Chineſe mandarin; the palace of the latter is in the middle of the city; the nation of the former pays a tribute of an hundred thouſand ducats for the liberty of chooſing their own magiſtrates, exerciſing their religion, and living according to their own laws. The houſes here are built after the European manner; but they are low, and make little ſhew. The city is defended by three forts built upon eminences: its works are good and well planted with artillery.

It is remarked, that the Portugueſe here have their Sunday when the Spaniards of the Philippine iſlands have their Saturday. This difference of days, which holds good the whole week, is owing to the different routs taken by theſe two nations: the Portugueſe, in going to Macao, ſail towards the eaſt; whereas the Spaniards, coming from America, purſue their courſe in the oppoſite point of the compaſs.

Chao-tcheou-fou, which is the ſecond city of the province of Quang-tong, is ſituated between two navigable rivers. The ſurrounding country is very abundant in rice, fruits, and paſtures, on which numberleſs flocks are ſeen feeding, and the coaſts teem with fiſh; but the

air

air is unhealthful, and contagious diſtempers, which generally prevail here from the middle of October to the beginning of December, ſweep off every year a great number of the inhabitants. Whatever diſtinction this city has acquired, is owing to a celebrated monaſtery of the bonzes which is in its neighbourhood. Nothing can be ſeen more delightful than its ſituation: from the middle of a mountain called Nan-hoa, where it ſtands, there is a charming proſpect of a deſert, which ſtretches out into an immenſe plain, bordered with hills, on the tops of which fruit-trees are planted in regular order, here and there intermixed with groves, the foliage of which is always green. The country around belongs to the monaſtery; the origin of which is traced back eight or nine hundred years. The bonzes pretend that its founder practiſed the moſt edifying auſterity: but his ſucceſſors badly follow his example; for it is ſaid that they abandon themſelves to every kind of debauchery. The people who formerly came hither on pilgrimage, complained much of their thefts and robberies; but theſe abuſes have been corrected, and the devotees of the province may now viſit the place in ſafety. Chao-tcheou has under its juriſdiction ſix cities

of

of the third claſs; near one of theſe grows a kind of black reed, of which ſeveral inſtruments are made that cannot be diſtinguiſhed from thoſe made of real ebony.

Nan-hiong-fou, Hoei-tcheou-fou, Tchao-tcheou-fou and Tchao-king-fou are cities celebrated for the fertility of the country around them and for their extenſive trade; but they preſent nothing remarkable or curious. The juriſdiction of the firſt comprehends two cities of the third claſs; that of the ſecond contains eleven of the ſecond and third; that of the third is of the ſame extent, and the fourth has in its diſtrict five cities of the ſecond and third claſs.

Kao-tcheou-fou is ſituated in a delightful and fertile country. In its neighbourhood is found a ſingular kind of ſtone much reſembling marble, which repreſents, naturally, rivers, mountains, landſcapes and trees; theſe ſtones are cut into ſlabs, and made into tables and other curious pieces of furniture; crabs are alſo caught on the coaſts here, which have a great reſemblance to thoſe of Europe; but they have this ſingularity, that when taken from the water, they become petrified without loſing any thing of their natural figure. Kao-tcheou has

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in its diſtrict one city of the ſecond claſs and five of the third.

Lien-tcheou-fou and Loui-tcheou-fou have two very convenient harbours. The territories of the former border on the kingdom of Tong-king, from which it is ſeparated by inacceſſible mountains; it has under its juriſdiction one city of the ſecond claſs and two of the third. The ſecond city is ſeparated from the iſland of Hai-nan only by a narrow ſtrait, where pearls are ſaid to have been formerly fiſhed up. The diſtrict of this city is not more extenſive than that of the former.

Kiun-tcheou-fou is the capital of the iſland of Hai-nan, which belongs to the province of Quang-tong. This iſland has on the north the province of Quang-ſi; on the ſouth the channel formed between the bank Paracel and the eaſtern coaſt of Cochinchina; on the weſt, the ſame kingdom and part of Tong-king; and on the eaſt, the Chineſe ſea.

Its extent from eaſt to weſt is between ſixty and ſeventy leagues, and from north to ſouth forty-five; this iſland therefore is about an hundred and ſixty leagues in circumference.

Kiun-tcheou-fou, its capital, ſtands on a promontory, and ſhips often anchor at the bottom

bottom of its walls. Two different kinds of mandarins command here, as in all the other provinces of China: the firſt are called literati; the ſecond, mandarins of arms, or military officers. Its juriſdiction extends over three cities of the ſecond claſs and ten of the third. The greater part of the iſland is under the dominion of the emperor of China; the reſt is independent, and inhabited by a free people, who have never yet been ſubdued. Compelled to abandon their plains and fields to the Chineſe, they have retreated to the mountains in the centre of the iſland, where they are ſheltered from the inſults of their neighbours.

Theſe people formerly had a free and open correſpondence with the Chineſe. Twice a year they expoſed, in an appointed place, the gold which they dug from their mines, with their eagle-wood and *calamba*, ſo much eſteemed by the Orientals. A deputy was ſent to the frontiers, to examine the cloths and other commodities of the Chineſe, whoſe principal traders repaired to the place of exchange fixed on; and after the Chineſe wares were delivered, they put into their hands with the greateſt fidelity what they had agreed for. The Chineſe governors made immenſe profits by this barter.

The

The emperor Kang-hi, informed of the prodigious quantity of gold which paſſed through the hands of the mandarins by this traffic, forbade his ſubjects, under pain of death, to have any communication with theſe iſlanders: however, ſome private emiſſaries of the neighbouring governors ſtill find the means of having intercourſe with them; but what they get at preſent by this clandeſtine trade is little, in compariſon of that which they gained formerly. The natives of this iſland are very deformed, ſmall of ſtature, and of a copper colour: both men and women wear their hair thruſt through a ring on their forehead; and above they have a ſmall ſtraw hat, from which hang two ſtrings that are tied under the chin. Their dreſs conſiſts of a piece of black or dark-blue cotton cloth, which reaches from the girdle to their knees: the women have a kind of robe of the ſame ſtuff, and mark their faces from the eyes to the chin with blue ſtripes made with indigo.

Among the animals of this iſland are a curious ſpecies of large black apes, which have the ſhape and features of a man; they are ſaid to be very fond of women: there are alſo found here crows with a white ring round their necks; ſtarlings which have a ſmall creſcent on their bills;

bills; black-birds of a deep blue colour, with yellow ears riſing half an inch, and a multitude of other birds, remarkable for their colour or ſong.

Beſides mines of gold and lapis lazuli, which enrich the iſland of Hai-nan, it produces in abundance various kinds of curious and valuable wood. The predeceſſor of the preſent emperor cauſed ſome of it to be tranſported to Pe-king, at an immenſe expence, to adorn an edifice which he intended for a mauſoleum. The moſt valuable is called by the natives *hoa-li*, and by the Europeans, roſe or violet-wood, from its ſmell; it is very durable, and of a beauty which nothing can equal; it is therefore reſerved for the uſe of the emperor.

Hai-nan, on account of its ſituation, riches and extent, deſerves to be ranked among the moſt conſiderable iſlands of Aſia. Not far from thence is another ſmall iſland, commonly called San-cian. It is celebrated by the death of St. Francis Xavier: his tomb is ſtill to be ſeen on a ſmall hill, at the bottom of which is a plain, covered on one ſide with wood, and on the other ornamented with ſeveral gardens. This iſland is not a deſert, as ſome travellers have pretended: it contains five villages; the inhabitants

bitants of which are poor people, who have nothing to ſubſiſt on but rice and the fiſh which they catch.

CHAP. XIII.

THE PROVINCE OF QUANG-SI.

THIS province is ſituated between thoſe of Quang-tong, Hou-quang, Koei-tcheou, Yun-nan and the kingdom of Tong-king; neither its extent nor commerce is equal to that of the other provinces; however, it is ſo abundant in rice, that it ſupplies, for ſix months in the year, the province of Quang-tong, the inhabitants of which without this aſſiſtance could not ſubſiſt. As the mountains with which it is covered, eſpecially towards the north, abound with mines of gold, ſilver, copper and tin, the governor of one of the cities of the firſt claſs preſented ſome years ago a memorial to the emperor, in which he propoſed a plan for preventing the inconveniencies that might reſult from the working of theſe mines: he mentioned, among other things, that the people of the country had offered to open them at their

own

own charges, and to admit no one to work in them who had not a patent from his mandarin, and who could not procure four ſureties to anſwer for his good behaviour.

The emperor having read this memorial, referred it for examination to the *hou-pou*, or court of finances. This ſovereign tribunal, after mature deliberation, approved of the plan, but inſiſted, that, according to what had been practiſed formerly upon a like occaſion, forty per cent. ſhould be given to the emperor, and five per cent. to the officers and ſoldiers who preſided over the works: the prince afterwards reſerved to himſelf the gold-mines, and cauſed them to be opened at his own expence.

A very ſingular tree grows in this province; inſtead of pith, it contains a ſoft pulp, which yields a kind of flour: the bread made of it is ſaid to be exceedingly good. Beſides paroquets, hedge-hogs and the rhinoceros, a prodigious number of wild animals, curious birds and uncommon inſects are found here.

This province contains twelve villages of the firſt claſs and eighty of the ſecond and third.

Quei-ling-fou, the capital, has its name from a flower called *quei*, which grows on a tree reſembling a laurel; it exhales ſo ſweet and agreeable

able an odour, that the whole country around is perfumed with it.

Quei-ling-fou is ſituated on the banks of a river, which throws itſelf into the *Ta-ho*; but it flows with ſuch rapidity, and amidſt ſo narrow valleys, that it is neither navigable nor of any utility to commerce. This city is large, and the whole of it is built almoſt after the model of our ancient fortreſſes; but it is much inferior to the greater part of the capitals of the other provinces.

A great number of birds are found in the territories belonging to it, the colours of which are ſo bright and variegated, that the artiſts of this country, in order to add to the luſtre of their ſilks, interweave with them ſome of their feathers, which have a ſplendour and beauty that cannot be imitated. Quei-ling has under its juriſdiction two cities of the ſecond claſs and ſeven of the third.

The other cities of the province preſent nothing remarkable. Their names are Lieou-tcheou-fou, Kin-yuen-fou, Se-nguen-fou, Ping-lo-fou, Ou-tcheou-fou, Sin-tcheou-fou, Nan-ning-fou, Tai-ping-fou, Se-ming-fou, Tchin-ngan-fou and Se-tchin-fou.

All theſe together have under their juriſdiction thirty cities of the ſecond claſs and forty one of the third.

CHAP. XIV

THE PROVINCE OF YUN-NAN.

THE province of Yun-nan is bounded on the north by Se-tchuen and Thibet; on the weſt by the kingdoms of Ava and Pegu; on the ſouth by thoſe of Laos and Tong-king; and on the eaſt by the provinces of Quang-ſi and Koei-tcheou.

This province is reckoned one of the moſt fertile and opulent in China; its inhabitants are brave, robuſt, affable and fond of the ſciences, which they cultivate with ſucceſs; its rivers, gold, copper and tin-mines; its amber, rubies, ſapphires, agates, pearls, precious ſtones, marble, muſk, ſilk, elephants, horſes, gums, medicinal plants and linen have procured it a reputation which renders it reſpectable to the Chineſe. Its commerce is immenſe, as well as its riches, which are ſaid to be inexhauſtible.

This

This province has under its juriſdiction twenty-one cities of the firſt claſs and fifty-five of the ſecond and third.

Yun-nan-fou, its capital, was formerly celebrated for its extent and the beauty of its public edifices. Here were ſeen magnificent buildings, vaſt gardens, tombs, triumphal arches and elegant ſquares; but the Tartars, in their different invaſions, deſtroyed all theſe monuments; and the city at preſent contains nothing remarkable: it is, however, the reſidence of the governor of the province. It comprehends in its diſtrict four cities of the ſecond claſs and ſeven of the third.

As nothing deſerving notice is found in the reſt, we ſhall only mention their names, which are Ling-ngan-fou, Ta-li-fou, Tchou-hiung-fou, Tchink-iang-fou, King-tong-ſou, Quang-naa-fou, Quang-ſi-fou, Chun-ning-fou, Kutſing-fou, Yao-ngan-fou, Ko-king-fou, Vouting-fou, Li-kiang-tou-fou, Yuen-kiang-fou and Mong-hoa-fou. The ſixth, ſeventh, ninth, fourteenth and fifteenth of theſe cities have no diſtricts belonging to them: all the reſt have under their juriſdiction only twenty-one cities of the ſecond claſs and ſixteen of the third.

CHAP. XV.

THE PROVINCE OF KOEI-TCHEOU.

THIS province is one of the ſmalleſt in China. On the ſouth it has Quang-ſi; on the eaſt, Hou-quang; on the north, Se-tchuen; and Yun-nan on the weſt. The whole country is almoſt a deſert, and covered with inacceſſible mountains: it may juſtly be called the Siberia of China. The people who inhabit it are mountaineers, accuſtomed to independence, and who ſeem to form a ſeparate nation: they are no leſs ferocious than the ſavage animals among which they live.

The mandarins and governors who are ſent to this province, are ſometimes diſgraced noblemen, whom the emperor does not think proper to diſcard entirely, either on account of their alliances, or the ſervices which they have rendered to the ſtate: numerous garriſons are entruſted to their charge, to over-awe the inhabitants of the country; but theſe troops are found inſufficient, and the court deſpairs of being ever able thoroughly to ſubdue theſe untractable mountaineers.

Frequent

Frequent attempts have been made to reduce them to obedience, and new forts have from time to time been erected in their country; but the people, who are not ignorant of theſe deſigns, keep themſelves ſhut up among their mountains, and ſeldom iſſue forth, but to deſtroy the Chineſe works, or ravage their lands.

Neither ſilk ſtuffs nor cotton cloths are manufactured in this province; but it produces a certain herb, much reſembling our hemp, the cloth made of which is uſed for ſummer dreſſes. Mines of gold, ſilver, quickſilver and copper are found here; of the laſt metal thoſe ſmall pieces of money are made which are in common circulation throughout the empire.

Koei-tcheou contains ten cities of the firſt claſs (of which Koei-yang is the capital) and thirty-eight of the ſecond and third. Koei-yang is ſaid formerly to have been the reſidence of the ancient kings: the remains of temples and palaces, ſtill ſeen there, announce its former magnificence; but theſe monuments have been neglected, and are inſenſibly mouldering and falling to pieces.

The Chineſe of this province, more taken up with the care of defending themſelves from the incurſions of the mountaineers than of pre-

ſerving remains of antiquity, ſeem to ſet no value on theſe venerable ruins: their houſes are built of earth and brick, and the greater part of their cities are, as one may ſay, but heaps of cottages badly diſpoſed: the other nine cities are Se-tcheou, Se-nan, Tchin-yuen, Che-tſien, Tong-gin, Ngan-chan, Tou-yun, Ping-yuen and Ouei-ning.

Some of theſe cities are ſituated on the banks of agreeable rivers and in fertile valleys. A great quantity of land might be found in this province which would yield a conſiderable produce were it improved by culture; but the terror ſtruck into the Chineſe by theſe mountaineers keeps them in the neighbourhood of their fortreſſes. Koei-tcheou furniſhes the beſt horſes in China; an immenſe number of cows and hogs are raiſed here; and wild poultry, of a moſt exquiſite taſte, are every where to be found.

IN deſcribing the fifteen provinces of China, we have contented ourſelves with pointing out the principal cities which they contain. The author of *Yu the Great* and *Confucius* has given us the whole number of them, according to the account which he ſays a learned mandarin cauſed

cauſed to be publiſhed for the uſe of government. Although we cannot warrant the exactneſs of this liſt of the cities and monuments of China, we however think proper to give it a place here.

There are reckoned to be four thouſand four hundred and two walled cities, which are divided into two claſſes—the *civil* and *military*. The civil claſs contains two thouſand and forty-five, and that of the military, two thouſand three hundred and fifty-ſeven: the civil claſs is again divided into three other claſſes; one hundred and ſeventy-five of the firſt claſs, which the Chineſe call *fou*; two hundred and ſeventy of the ſecond, which are called *tcheou*; and an hundred and ſixty of the third, which are diſtinguiſhed by the name of *hien*.

The military cities are divided into ſeven claſſes; there are reckoned to be ſix hundred and twenty-nine of the firſt, five hundred and ſixty of the ſecond, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, an hundred of the ſixth, and three hundred of the ſeventh. Soldiers are quartered in ſome of theſe cities, and a certain quantity of land aſſigned them in the neighbourhood for their ſupport. The

frontiers and ſea coaſts are defended by four hundred and thirty-nine caſtles, which are well fortified and kept in good order: there are alſo along the ſame coaſts two thouſand nine hundred and twenty towns, many of which are equal in extent and population to ſeveral of the walled cities. With regard to towns and villages diſperſed throughout the interior parts of the country, we are aſſured that they are almoſt innumerable, and that the greater part of them are rich, commercial and populous.

The public inſtitutions here correſpond with the extent of the empire. There are one thouſand one hundred and forty-five royal hoſpitals, or lodging-places, deſtined for the uſe of the mandarins, governors of provinces, officers of the court, couriers and all thoſe who travel at the expence of the emperor. The towers, triumphal arches and other monuments erected in honour of good kings or illuſtrious heroes are in number eleven hundred and fifty-nine. The virtues of women, as well as thoſe of the men, are entitled to public honours in China: two hundred and eight monuments are to be ſeen there conſecrated to the memory of a certain number of females, who, by their modeſty, virtue, and attention to the duties of their ſex, have

have merited the eſteem and veneration of their fellow citizens. Two hundred and ſeventy-two celebrated libraries are continually open to the literati and men of genius, and the ſchools or colleges eſtabliſhed by *Confucius*, and thoſe founded in honour of him, are multiplied as much as cities and towns.

BOOK II.

Of Chinese Tartary.

CHINESE Tartary is bounded on the north by Siberia, on the eaſt by the gulph of Kamtſchatka and the eaſtern ſea, on the ſouth by China, and on the weſt by the country of the Kalmouks, who are eſtabliſhed between the Caſpian ſea and Caſghar. The different tribes which at preſent inhabit it were formerly comprehended under the general name of *Moungal* or *Mogul* Tartars—a warlike and formidable nation, who, on the one hand, conquered Indoſtan, under the conduct of the famous Zinghiſkan, and on the other, ſubdued China. It was in the thirteenth century, that the Moguls took poſſeſſion of the latter empire; but, after having reigned there for an hundred years, they were expelled by the Chineſe in 1368. The fugitives took different routs: ſome

ſome went towards the eaſtern ſea, and eſtabliſhed themſelves between China and the river *Saghalien*; the reſt returned weſtward to their former country, where, intermixing with the Moguls who had remained, they ſoon reſumed their ancient manner of living; thoſe who ſettled towards the eaſt, having found the country almoſt a deſert and without inhabitants, retained the ſame cuſtoms which they had brought from China: hence theſe two Mogul nations differ at preſent in language, government, religion and cuſtoms. Thoſe of the eaſt retain their ancient name of Moungal or Mogul Tartars: the reſt are known by the name of Mantchew or Eaſtern Tartars. Chineſe Tartary is therefore divided into two parts—the eaſtern and weſtern.

CHAP. I.

EASTERN CHINESE TARTARY.

THIS part of Tartary extends, north and ſouth, from the 41ſt to the 55th degree of north latitude; and eaſt and weſt, from about the 137th degree of longitude, as far as the

the eaſtern ſea. It is bounded on the north by Siberia, on the ſouth by the gulph of Lea-tong and Corea, on the eaſt by the eaſtern ſea, and on the weſt by the country of the Moguls.

The Tartars who retired hither after their expulſion from China in 1368, immediately began to build cities, towns and villages, and to cultivate the earth after the manner of the Chineſe among whom they had lived: hence the greater part of them have remained fixed, and are much more civilized than the reſt of the Mogul nation. They were at firſt governed by particular *kans*, each independent of the other; but ſince that of *Ningouta* (who was the moſt powerful among them) took poſſeſſion of China about the middle of the laſt century, the emperor, who is ſtill one of his deſcendants, has reduced under his dominion all the other kans of this part of Tartary: this prince governs it immediately by himſelf, and ſends thither governors and officers, as into all the other provinces of the empire.

The country of the Mantchew Tartars is divided into three grand departments, which we ſhall now proceed to deſcribe.

The firſt of theſe departments is that of CHEN-YANG: it comprehends all the ancient Lea-

Leao-tong, and extends as far as the great wall, which bounds it on the ſouth; it is incloſed on the eaſt, north and weſt by a paliſade, which is more calculated to defend the country againſt the nocturnal invaſions of robbers than to ſtop the march of an army: it is conſtructed only of ſtakes ſeven feet high, without any bank of earth, ditch, or the ſmalleſt fortified work; the gates are no better, and are guarded only by a few ſoldiers.

Chen-yang, or *Moug-den*, is the capital of the whole country: the Mantchew Tartars have been at great pains to ornament it with ſeveral public edifices, and to provide it with magazines of arms and ſtore-houſes. They conſider it as the principal place of their nation; and ſince China has been under their dominion, they have eſtabliſhed the ſame tribunals here as at Pe-king, excepting that called *Lii-pou:* theſe tribunals are compoſed of Tartars only; their determination is final; and in all their acts they uſe the Tartar characters and language.

Moug-den is built on an eminence: a number of rivers add much to the fertility of the ſurrounding country. It may be conſidered as a double city; one of which is encloſed within the other: the interior city contains the emperor's

ror's palace, hotels of the principal mandarins, ſovereign courts and the different tribunals; the exterior is inhabited by the common people, tradeſmen, and all thoſe who by their employments or profeſſions are not obliged to lodge in the interior: the latter is almoſt a league in circumference; and the walls which encloſe both are more than three leagues round: theſe walls were entirely rebuilt in 1631, and repaired ſeveral times under the reign of *Kang-hi*.

Near the gates of the city are two magnificent tombs of the firſt emperors of the reigning family; they are built in the Chineſe manner, and ſurrounded by a thick wall furniſhed with battlements; the care of them is entruſted to ſeveral Mantchew mandarins, who at ſtated times are obliged to perform certain uſual ceremonies—a duty which they acquit themſelves of with the ſame marks of reſpect and veneration as if their maſters were ſtill living.

The reſt of the cities of this province are of little conſideration; they are for the moſt part deſerted, ill built, and without any other defence than a wall, half in ruins, or conſtructed of earth beat together: we muſt however except the city of Fong-hoang-tching, which is very populous, and a place of great trade, by its ſituation

ſituation on the frontiers of Corea. As it is near the entrance of that kingdom, all the king's meſſengers, and ſuch of his ſubjects as are deſirous of trading in the empire, muſt paſs it: on this account, it is frequented by a great number of Chineſe; ſeveral of whom are ſettled in the ſuburbs, and have built very pretty houſes: they are in ſome manner the factors of the merchants of the other provinces.

This country contains many mountains; ſome of which abound with metals and wood fit for building: the land in general is fertile, and produces wheat, millet, leguminous plants and cotton. Immenſe herds of oxen and flocks of ſheep are ſeen feeding in the valleys. The inhabitants ſow little rice; but the greater part of the fruit-trees of Europe are found here.

KIRIN, the ſecond department of Eaſtern Chineſe Tartary, is bounded on the north by the river *Saghalien*, on the eaſt by the ſea, on the ſouth by Corea, and on the weſt by the palliſade of the province of Leao-tong. This country, which is rendered extremely cold by the number of foreſts with which it is covered, is ſcarcely inhabited: it contains only two or three ill-built cities, ſurrounded by plain mud walls. The valuable plant *gin-ſeng* grows here;

and the emperor ſends hither thoſe criminals who are condemned to baniſhment by the laws.

Kirin, ſituated on the river Songari, which at this place is called Kirin, is the reſidence of a Mantchew general, who is inveſted with all the powers of a viceroy: he has the inſpection of the troops, and authority over all the mandarins. Higher up the river, at the diſtance of forty-five leagues towards the north-eaſt, is the city of *Petouné*, ſtill leſs conſiderable than the preceding: it has ſcarcely any inhabitants but Tartar ſoldiers and Chineſe condemned to baniſhment.

The third city, which is conſidered as the cradle of the preſent imperial family, is called *Ningouta*. It is ſurrounded by a wooden wall, compoſed of plain ſtakes driven into the earth, which touch each other, and are twenty feet high: without this paliſado, there is another of the ſame kind, which is a league in circumference, and has four gates correſponding to the four cardinal points. This city is the reſidence of a lieutenant-general, who is a Mantchew Tartar, and whoſe juriſdiction extends over the neighbouring country and all the villages of Yupi-taſe, and ſome other petty nations that

that inhabit the banks of the rivers Ouſouri and Saghalien, and along the ſea coaſt.

The Tartars of Yupi-taſe are people of a peaceful diſpoſition, but ſtupid and clowniſh, without the leaſt tincture of letters, and even without any religious worſhip. They ſow neither wheat nor rice, nor any thing but a little tobacco in ſome of the fields ſurrounding their villages. Immenſe foreſts, almoſt impenetrable, cover the reſt of the country, which produce clouds of troubleſome inſects that cannot be driven away but by means of ſmoke.

The river Ouſouri, on the banks of which theſe people live, muſt ſupply them with abundance of fiſh, ſince they have no other food, and ſcarcely any clothes but what they make of their ſkins. They have the art of dreſſing theſe ſkins, and of dying them three or four colours; and they cut and join them with ſo much dexterity and neatneſs, that they appear at firſt ſight to be ſewed with ſilk-thread; it cannot be perceived until they are unripped, that this thread is only a very ſmall thong cut from a ſkin exceedingly fine: their clothes are ſhaped like thoſe of the Mantchew Tartars. The women ſuſpend from the bottoms of their long cloaks pieces of money and little bells, the

noiſe of which gives notice of their approach; they part their hair into ſeveral treſſes, which they ſuffer to hang over their ſhoulders: all theſe treſſes are loaded with ſmall mirrors, rings and other toys.

Theſe Tartars employ the whole ſummer in fiſhing; they generally make uſe of harpoons for ſtriking large fiſh, and nets for catching the reſt. Their boats are ſmall; and their canoes, which are made only of the bark of trees, are ſo well ſewed together, that the water cannot penetrate them. Of one part of their fiſh they make oil, which they burn in their lamps; another ſupplies them with daily food; and a third, which they dry in the ſun, is reſerved for winter—a ſeaſon in which the ice prevents them from fiſhing. A ſingularity which obliges theſe people to live entirely on fiſh, is, that the fleſh of their animals (which are beſides exceedingly ſcarce) has a moſt inſupportable taſte. One of the miſſionaries to whom we are indebted for the map of Tartary, could not believe this particularity: 'We cauſed,' ſays he, 'a hog to be procured, as the fleſh of this animal is accounted the beſt, and ordered it to 'be dreſſed in the uſual manner; but after we 'had taſted it, we were obliged to ſend it away:

'even

'even our ſervants (though they longed for 'fleſh, as they had lived on nothing but fiſh 'for ſome time) could not endure it.'

Dogs are deſervedly held in great eſtimation in this country: they are yoked to ſledges, which they draw and conduct along the frozen rivers. 'We met,' ſays the ſame miſſionary whom we have juſt quoted, 'a lady of Ouſouri, 'who was returning from Pe-king; ſhe told 'us ſhe had a hundred dogs for her ſledge: 'one that knows the way, goes before; thoſe 'that are yoked follow, without deviating in 'the leaſt from his track, and ſtop in certain 'places, where they are relieved by others 'taken from the pack, which are coupled to-'gether and follow behind. She declared to 'us, that ſhe had often travelled in this man-'ner without intermiſſion an hundred Chineſe '*lys*, which are full ten leagues.'

Beyond the Yupi-taſe Tartars are the Ket-cheng-taſe Tartars, who inhabit both banks of the river Saghalien-oula, and extend as far as the eaſtern ſea. Their country, which is almoſt an hundred and fifty leagues in length, contains only ſmall villages, the greater part of which are ſituated on the banks of the river. The language of theſe Tartars is different from that of

the Mantchews, and is diſtinguiſhed by the name of *Fiatta*: it is very probable, that it is the ſame which is ſpoken by the other more northerly Tartars who live beyond the mouth of the river Saghalien.

The Tartars of Ketcheng-taſe do not ſhave their heads, as other people of the empire: they wear their hair tied in a knot with a ribband, or incloſed in a bag behind. They appear to be leſs clowniſh than the preceding. They employ much of their time in hunting ſables, and are obliged to pay a certain number of their ſkins in tribute.

To theſe Tartars we are indebted within theſe few years for the knowledge of a large iſland oppoſite the mouth of the river Saghalien-oula, which appears to extend from the 51ſt to the 54th degree of north latitude. They learned that this iſland was peopled with inhabitants whoſe manner of living had a great reſemblance to their own, and that they had traded for a long time before with thoſe tribes who lived on the weſtern coaſt. The emperor ſent ſome Mantchew Tartars to inquire more particularly into the ſtate of the iſland, who traverſed the whole of it, excepting the ſouthern part; but they could only collect the names of

ſome

ſome of the cities through which they paſſed, as want of neceſſaries compelled them to return ſooner than they intended. All the account they could give, was, that theſe iſlanders bred neither horſes nor any other beaſts of burden; that they had, however, in ſeveral places a kind of tame ſtags, which they made uſe of to draw their ſledges: this animal, according to their deſcription, is evidently the ſame as the Lapland and Norwegian rein-deer. They declared alſo, that they never heard mention made of the land of *Yeſſo* in this iſland: that country muſt indeed be placed five or ſix degrees lower towards the ſouth.

The moſt northerly of theſe three departments of Eaſtern Chineſe Tartary is that of TCITCICAR—a modern city built by the emperor of China to ſecure his frontiers againſt the Muſcovites. This country is occupied by different Tartar tribes; the principal of which are the Mantchews, Solons—and the Tagouris, the ancient inhabitants of the country. The two latter tribes ſubmitted to the Mantchews, and implored their aſſiſtance againſt the Muſcovites, who, with armed barks paſſing from the Saghalien-oula into the Songari-oula, infeſted all the rivers which flow into them, and made them-

ſelves formidable to the Tartar nations who inhabited their banks.

The city of Tcitcicar is fortified by cloſe paliſades and a wall conſtructed of earth. The ſpace encloſed by the former contains the tribunals and the houſe of the Tartar general; that which is between the paliſades and the earthen wall is occupied by the ſoldiers of the Tartar garriſon, merchants and tradeſmen, the greater part of whom are Chineſe invited thither by the hopes of gain, or condemned to exile: their houſes are only of earth, and form pretty large ſtreets. The juriſdiction of the general who commands in Tcitcicar extends over the new cities of Merguen and Saghalien-oula-hotun (city of the Black River): the latter is the moſt populous, richeſt, and moſt important on account of its ſituation. It ſtands on the ſouthern bank of the river Saghalien, commands a plain in which ſeveral villages have been built, and ſecures to the Mantchew Tartars the poſſeſſion of extenſive deſerts covered with woods, in which a great number of ſables are found. The Muſcovites would have ſoon become maſters of theſe valuable foreſts, if the fort of Yaſca, which they erected a little higher up on the river Saghalien, had been ſuffered to remain;

remain; but, by the treaty of peace concluded in 1689 between the Ruſſians and Chineſe, it was agreed that it ſhould be demoliſhed, that no cauſe of umbrage or complaint might be left to the Tartar hunters.

This agreement does not, however, prevent them from keeping ſtrict watch on their territories: they have advanced guards conſtantly poſted in proper places, and a number of armed barks on the river Saghalien.

The Tagouris, who appear to be the oldeſt inhabitants of the country, are tall, ſtrong of body, and accuſtomed to labour; they build themſelves houſes, ſow corn, and cultivate their lands, although they have always been ſurrounded by Tartars who live under tents and are entirely ignorant of agriculture.

The Solon Tartars are ſtill more robuſt, braver and of greater ingenuity; they are almoſt all hunters; their women mount on horſeback, handle the bow and the javelin, and follow in the chace ſtags and other wild animals. It is generally about the beginning of October that theſe Tartars depart to hunt ſables, clad in a ſhort, cloſe garment of wolf's ſkin: they cover their heads with a cap made of the ſame, and carry their bows ſuſpended at their backs.

They take along with them ſeveral horſes loaded with ſacks of millet, and their long cloaks made of foxes' or tygers' ſkins, which they wrap round them to defend themſelves from the cold, eſpecially during the night. Their dogs are trained to this kind of hunting; they are accuſtomed to climb the ſteepeſt rocks, and know all the ſtratagems of the ſables.

The ſables' ſkins of this country are highly valued, becauſe they are reckoned to be very durable and laſting; but, to what dangers and fatigues do they not expoſe the hunters!—Neither the rigorous cold of winter, which freezes the largeſt rivers, nor the dread of meeting with tygers, which muſt be encountered, nor the death of many of their companions, prevents theſe people from returning every year to this dangerous occupation. The moſt beautiful ſkins are put apart for the emperor, who buys a certain number of them at a ſtated price; the reſt are ſold at a high rate even in the country: they are not to be found elſewhere in any great quantity, becauſe the greater part are immediately bought up on the ſpot by the mandarins and merchants of Tcitcicar.

Pearls alſo are fiſhed up in ſome of the rivers which diſcharge themſelves into the Saghalien-oula,

oula. This fiſhery requires little preparation: as theſe ſmall rivers are generally very ſhallow, the divers boldly plunge to the bottom of the water, and, having collected whatever oyſters they can, as chance directs, return to the bank, with their load. This pearl-fiſhery belongs to the emperor; but the greater part of the pearls are ſmall and not of a fine water; a kind much more beautiful are found in greater abundance in other rivers of Tartary which flow into the eaſtern ſea. The emperor ſends every year to this fiſhery a certain number of men choſen from the eight Tartar bands. The three firſt bands, which are the moſt celebrated and numerous, furniſh thirty-three companies; the other five furniſh thirty-ſix. Every company has a captain and ſerjeant; three ſuperior officers command the whole, and a certain number of merchants, well acquainted with the nature of pearls, accompany them. All theſe companies for their permiſſion to fiſh muſt every year give to the emperor eleven hundred and forty pearls; this is the fixed tribute. The three firſt companies give five hundred and twenty-eight; and the five laſt, five hundred and ſixty-ſix. Thoſe which they preſent to the emperor muſt be pure and without blemiſh, otherwiſe they

they are returned, and others required in their ſtead. When theſe fiſhers return, the pearls which they have brought are examined; if they are few in number, the officers are puniſhed as guilty of negligence, and their pay is either ſtopped for a whole year, or they are caſhiered. In 1725 more than ſix hundred men were employed in this fiſhery, which proved very unſucceſsful; they could ſcarcely procure the quantity requiſite for the emperor; at leaſt according to their own declaration: but their declaration is not to be conſidered as always ſtrictly agreeable to truth.

The Mantchews diſperſed throughout Eaſtern Chineſe Tartary have neither temples nor idols; they adore (as they expreſs it) only the *Emperor of Heaven*, to whom they offer ſacrifices; but ſince they have entered China, ſome among them worſhip the god *Fo* and other idols reverenced in the empire: they are however much more attached to their ancient religion; which they conſider as the cauſe of their actual greatneſs and the ſource of the proſperity of their arms.

Poor and obſcure nations who have become conquerors, have almoſt always had the vain ambition of being thought deſcended from an illuſtrious

illuſtrious origin.—When the Mantchew Tartars ſaw themſelves maſters of China, they gave themſelves a celeſtial extraction, and placed a god at the head of their race. They relate the following fable concerning their firſt ſovereign; which is alſo to be found in ſome of their moſt authentic books:

'On the top of the white mountain towards 'the riſing of the ſun is a celebrated lake, called '*Poulkouri*, as well as that part of the moun- 'tain where it is ſituated. We have learned by 'tradition, that the daughter of Heaven, hav- 'ing deſcended on the banks of this lake, taſted 'a red fruit, eat ſome of it, conceived, and af- 'terwards brought forth a ſon of the ſame na- 'ture with herſelf. As this wonderful child 'was endowed with celeſtial gifts, he ſpoke the 'very moment after his birth; his figure was 'wonderful, and every thing in it diſplayed 'majeſty and grandeur. When he grew up, he 'amuſed himſelf ſometimes in traverſing the 'lake in the trunk of a tree, which was hol- 'lowed out in the form of a boat. One day 'having ſuffered himſelf to be carried away 'by the current, the boat ſtopped of itſelf 'at that place of the river which ſerved as a 'port to the people on each ſide of it, and as

'a magazine for their different commodities.
'It happened at that time, that tumultuous aſ-
'ſemblies were held every day in the neigh-
'bourhood of this place, for the electing of a
'ſovereign: three chiefs of families diſputed
'with one another for the honour of com-
'manding the reſt; each had his partiſans al-
'moſt equal in number and ſtrength; on which
'account they could not agree; neither being
'willing to yield, and each conſidering his party
'as the moſt powerful. One of the company
'having gone aſide to draw water from the
'river, beheld with aſtoniſhment this young
'ſtranger. After having contemplated him for
'ſome moments, he haſtened back to his com-
'panions, to inform them of what he had ſeen.
'When he was near enough to be underſtood,
'*A miracle!* cried he, *a miracle! Let us ceaſe*
'*our diſputes*; *Heaven itſelf wiſhes to put an end*
'*to them*; *it hath ſent us a king, in the perſon of*
'*an extraordinary youth, whom I have juſt ſeen on*
'*the river. Yes, it is Heaven itſelf which hath ſent*
'*him: I judge from what I have ſeen. For what*
'*other purpoſe could a young man of this nature*
'*be permitted to land here?* On theſe words,
'the whole multitude flocked to the ſhore
'to enjoy the ſpectacle which had been
'an-

'announced to them: thoſe who arrived firſt, 'turning towards the reſt who followed, cried 'out, *Nothing is more true*; *this is really a mira-* 'culous child; *this is the king whom Heaven ſends* 'us—*we have occaſion for no other.*

'Theſe words paſſed ſucceſſively from mouth 'to mouth, and every one took a pleaſure in 'repeating them. As ſoon as the firſt tranſports 'of admiration were a little calmed, two of the 'chiefs of the company, addreſſing the ſtranger, 'ſaid to him, *Amiable young man, illuſtrious youth!* 'who art thou? by what fortunate chance have we 'the happineſs of ſeeing thee among us?—*I am*, re- 'plied the young man, *I am the ſon of the daughter* 'of Heaven: my name is AISIN-KIORO, or KIORO 'OF GOLD. Thus am I named by Heaven itſelf; 'my ſirname is POULKOURI-YONGCHONG: I am 'ſent to terminate your diſputes, and to cauſe har- 'mony and concord to reign among you.

'Scarcely had he done ſpeaking, when tranſ- 'ports of joy burſt forth on all ſides with reiterated ſhouts of applauſe; and the two 'chiefs who had firſt addreſſed him, thruſting 'their fingers between each other, extended 'their arms and formed a kind of ſeat, upon 'which they placed the illuſtrious youth, and 'carried him with reſpect, followed by the

'whole

'whole multitude, to the place where the 'three competitors ſtood: *Behold*, ſaid they, 'accoſting them, *behold the ſovereign whom Hea-* 'ven itſelf hath ſent—we have occaſion for no 'other. *Let all contentions among us be now ended,* 'and let every altercation ceaſe.—*We conſent*, re- 'plied the three candidates; *let this auguſt youth* 'govern us; *let him be our king—we henceforth* 'acknowledge him as ſuch.'

CHAP. II.

LANGUAGE OF THE MANTCHEW TARTARS.

SINCE the Tartars have had poſſeſſion of the throne of China, their language has become familiar at the court of Pe-king. Two preſidents (one a Tartar, the other a Chineſe) are at the head of every ſovereign court; and all the public acts that are iſſued from theſe principal tribunals are drawn up in the Tartar and Chineſe languages.

This language, however, though much eaſier to be acquired than that of China, would have been in danger of being entirely loſt, had not the

the Tartars taken proper precautions to preſerve it. They perceived that it was becoming daily impoveriſhed by many of its terms being forgotten: the old Tartars gradually died in China, and their children learned with greater facility the language of the conquered country than that of their fathers, becauſe their mothers and ſervants were almoſt all Chineſe.

Kang-hi thought his glory intereſted in perpetuating the language of his nation. In the commencement of his reign, he inſtituted a tribunal compoſed of ſuch literati as were beſt verſed in the Tartar and Chineſe idioms; ſome of whom he ordered to tranſlate books of hiſtory and other eſteemed works; but the greater number were employed in compiling a *treaſure* of the Tartar language: the latter work was executed with ſurpriſing perſeverance and expedition. If any doubt aroſe, the veterans of the eight Tartar bands were interrogated; was it neceſſary to make farther reſearches, people were conſulted who had recently arrived from the interior parts of their country; and rewards were offered to thoſe who ſhould diſcover any old words or ancient modes of expreſſion proper to be inſerted in the *treaſure*. Theſe were afterwards uſed in preference to others, in order to

to recall them to the memory of thoſe who had forgot them, or to teach them to the young Tartars who had never had any knowledge of them.

When all theſe words were collected, they were diſtributed into ſeveral claſſes: the firſt ſpeaks of the heavens; the ſecond, of time; the third, of the earth; the fourth, of the emperor, government, ceremonies, cuſtoms, muſic, books, war, hunting, man, drinking, eating, ſilks, cloth, dreſs, labour, workmen, inſtruments, barks, corn, herbs, birds, animals wild and domeſtic, fiſhes, reptiles, &c.

Each of theſe claſſes was divided into chapters and articles; all the words were written in capitals, and under each were found in ſmaller characters the definition, explanation and uſual meaning of the word. Theſe explanations are clear, accurate and elegant; and it is only by imitating them, that one can hope to learn to write the Tartar language well.

The celebrated Father *Parrenin* has given us in one of his letters ſome intereſting details concerning the Tartar language: we ſhall avail ourſelves of theſe, to make the reader acquainted with the genius and character of this dialect.

What

What is moſt ſingular in this language, is, that the Tartars change their verbs as often as the ſubſtantives governed by the verb are different: for example, if they make uſe of the verb *to make*, it muſt be changed as often as the ſubſtantive which follows it; we ſay *to make verſes*, *make a noiſe*, *make a ſtatue*, *table*, *chair clock*, &c. Theſe modes of expreſſion are convenient, and do not overcharge the memory; but the Tartars cannot endure them: if they make uſe of the ſame verb in familiar converſation, it is pardonable; but they never ſuffer it in compoſition, not even in their ordinary writings.

They cannot bear the return of the ſame word in two lines following: this repetition forms a monotony altogether diſguſting to their ears. They fall a laughing when any of our books are read to them, becauſe they hear ſo often *and*, *that*, *then*, *but*, *who*, *which*, *ſometimes*, &c. The frequent return of pronouns diſpleaſes them very much: it is in vain to tell them, ſuch is the genius of our language; they cannot accuſtom their ears to it. The Tartars never uſe pronouns; indeed they have little occaſion for them: the arrangement of their words alone ſupplies this deficiency, without leaving any

obſcurity or ambiguity, or expoſing them to the neceſſity of making uſe of quibbles or inſipid alluſions.

Another ſingularity of the Tartar language, is the great number of expreſſions it furniſhes for the abbreviation of diſcourſe: it has no need of periphraſes or circumlocutions; very ſhort words convey, with the greateſt preciſion and perſpicuity, ideas which, without their aſſiſtance, could not be expreſſed but by very long phraſes: this may be eaſily perceived when the Tartars talk of animals, whether domeſtic or wild, aquatic or volatile; if it be required to give an exact deſcription of them in our language, to how many circumlocutions muſt we not have recourſe, from a want of words proper to explain our meaning.

A ſingle example will be ſufficient to ſhew the richneſs of the Tartar language, and how much it abounds with modes of expreſſion. I ſhall make choice of the dog, which of all the domeſtic animals furniſhes feweſt varieties in this language. Beſides common names, ſuch as great and ſmall dogs, maſtiffs, greyhounds, ſpaniels, the Tartars have ſome which ſignify their age, colour, good and bad qualities: have they occaſion to ſay, that a dog has long and

ſhaggy hair on his ears and tail—the word *taiha* is ſufficient; has he a long, thick muzzle, a tail the ſame, large ears and hanging lips—all this is expreſſed by the word *yolo* alone; if this dog couples with a bitch that has none of his qualities, the puppy which ſprings from them is called *peſeri*. If a dog, of whatever ſpecies he may be, has above his eye-brows two tufts of white or yellow hair, he is characteriſed by the word *tourbé*; if he is ſpotted like a leopard, he is a *couri*; if he has only the muzzle ſpotted, and if all the reſt of his body be of the ſame colour, he is *palta*; if his whole neck be white, he is called *tchacou*; if he has ſome white hairs on his head which lie backwards, he is *kalia*; if the pupil of his eye be half white and half blue, he is *tchikiri*; if he has ſhort legs, a thick body and elevated head, he is *capari*, &c. &c. *Indagon* is the generic name for dogs; *nieguen*, that of the female: their young are called *niaha* until the age of ſeven months; from that till eleven, *noaqueré*; at ſixteen months they take the generical name of *indagon*.

We ſhould never have done, were we to ſpeak of other animals, ſuch as the horſe: the Tartars by a kind of predilection for this animal, which is ſo uſeful to them, have multiplied

terms in his favour, and they have twenty times as many names for him as for the dog; they have not only proper names for his different colours, age and qualities, but they have alſo ſome which expreſs each different manner of his going, and the various motions he makes; they ſignify by a ſingle word whether a horſe be reſtive, whether he gets looſe and eſcapes, if he is fond of company, frightened by the fall of his rider or the ſudden appearance of a wild beaſt, whether he be mounted, with what pace he goes, and how many different ſhakes he gives his rider.

It perhaps may be difficult to determine, whether this copiouſneſs be of any advantage, or whether it be not rather uſeleſs and faulty; but this is certain, that though it loads the memory of thoſe who learn the language, it aſſiſts them much to ſhine in converſation, and is abſolutely neceſſary in compoſition.

Although the Tartars have but one kind of characters, they write them in four different ways: the firſt is when they write *with reſpect*; that is to ſay, in characters like thoſe engraven on ſtone and wood, which requires much time. A writer makes no more than twenty or twenty-five letters in a day, eſpecially when they are

to

to appear before the emperor. If the pencil, by being too much preſſed, makes a ſtroke larger or coarſer than it ought to be; if, owing to the badneſs of the paper, it is not clean; if the words are too much crowded, or if one has been omitted; if the intervals between them are unequal; in all theſe, and many other like caſes, it is neceſſary to begin again: no interlineations are permitted, nor are words ever ſupplied in the margin; this would ſhew want of reſpect to the prince: thoſe therefore who ſuperintend the work reject every ſheet in which they find any of theſe faults; it is, beſides, not allowable to begin a line by the half of a word which could not be placed in the preceding line: the writer muſt meaſure the ſpace, and take ſuch precautions as may prevent this inconvenience from ever happening.

The ſecond manner of writing is much prettier: it differs little from the firſt; but it gives much leſs trouble: it is not neceſſary to form the final letters of every word by double ſtrokes, nor to retouch thoſe which have been made, either becauſe the ſtroke is finer in one part than another, or a little ragged.

The third manner differs much more from the ſecond than the ſecond from the firſt: it is

a running-hand, which is written with great quickneſs, and with which two pages may ſoon be filled: as a pencil retains any liquid much better than our pens, leſs time is loſt by dipping it into the ink; and when one dictates to a writer, his pencil may be ſeen running over the paper with a rapid motion, without ſtopping a ſingle moment: this manner of writing is principally uſed in the tribunals for records, caſes, and other common affairs. Theſe three modes of writing are equally legible, but not equally beautiful.

The fourth manner of writing is the coarſeſt of all; but it is the moſt conciſe and convenient for thoſe who compoſe or who make minutes and extracts. It muſt be obſerved, that there is always a maſter-ſtroke, which falls perpendicularly from the top of the word to the bottom, and that, to the left of this ſtroke is drawn a denticulated line, ſomething like the teeth of a ſaw, which forms the vowels *a*, *e*, *i*, *o*, diſtinguiſhed one from the other by points placed to the right of this perpendicular: if a point be placed oppoſite to one of the teeth, it repreſents the vowel *e*; if it is omitted, it is the vowel *a:* if a point be placed on the left of the word, and near one of the teeth, it ſerves inſtead of the letter

letter *n*, and it muſt be read *ne*; had it been placed on the right, it would have been *na*: if beſides, on the right of the word, inſtead of a point, there be an *o*, it is a ſign that the vowel is aſpirated, and that it muſt be pronounced *ha*, *he*.

When a writer who is deſirous of expreſſing himſelf elegantly in the Tartar language, does not readily find the word he wiſhes, he muſes a little, rubs his forehead, his imagination becomes heated, and when he is once got into the proper train, his thoughts flow much faſter than he can write them.

He firſt forms the top of his letter and draws it perpendicularly down to the bottom; it is a great deal, if he adds one or two points to it; he then continues in the ſame manner until he has expreſſed his thought; if another thought follows cloſe on the firſt, he does not give himſelf the trouble of reading over what he has written; he continues his lines until he arrives at a difficult tranſition; he then ſtops ſhort, reads over his perpendiculars, and adds ſome ſtrokes in certain places.

If in reading he perceives that he has omitted a word, he writes it on one ſide, and makes a mark at the place where it ought to have been;

if there be a word too many, or if one be miſplaced, he encloſes it with an oval; but if afterwards he is told, or if he thinks himſelf that the word is good, he places cloſe to it on one ſide two *o o*: this ſign brings it to life again, and informs the reader of its reſurrection.

This fourth manner of writing is legible enough when one is maſter of the ſubject treated, or well acquainted with the language. The perſon who holds the pencil commits to paper his own thoughts, or whatever is dictated to him, without aiming at any thing but truth and correctneſs; after this firſt operation, it is then his buſineſs to embelliſh and finiſh the work.

Although people are converſing together during this time, his labour is not interrupted; he does not even underſtand what they ſay: the Tartars are accuſtomed to this application from their youth: he compoſes then calmly amidſt noiſe, and conſiders what expreſſions may be propereſt for his ſubject; he thinks, ſtudies new turns, examines with the greateſt attention his words and the perſpicuity, neatneſs and order of the diſcourſe, until he is ſatisfied; for, in the Tartar, as in the greater part of other languages, there is no ſubject which

cannot

cannot be treated in a clear, neat and elegant ſtyle.

Though the Tartars generally uſe a pencil for writing, there are ſome of them who employ a kind of pen, formed of the bamboo-reed, and cut almoſt in the ſame manner as ours in Europe; but as the Chineſe paper is made without alum, and exceedingly thin, their pencil is much more commodious than a pen.

The Tartar characters are of ſuch a nature, that they may be read with equal eaſe when reverſed; ſo that if a Tartar preſents you an open book, and you read ſlowly in the ordinary way, he who ſees the letters inverted will read quicker than you, and help you out when you heſitate or meet with any difficulty: hence it happens, that one cannot write in the Tartar language, without expoſing his compoſition to be read by thoſe who are in the ſame chamber, eſpecially if he makes uſe of large characters.

There is not a ſingle Tartar who does not prefer his own language to thoſe of all other nations, and who does not conſider it as the richeſt, moſt elegant and harmonious in the world. Father *Parrenin* one day could with great difficulty convince the emperor's eldeſt

ſon

ſon of the abſurdity of this prejudice: the intereſting converſation which he had with him upon this ſubject, deſerves to be related; it will ſerve to illuſtrate the account we have juſt given of the Tartar language.

'This prince,' ſays he, 'who was then thirty-'five years of age, had conceived a notion, that 'the ſenſe of his natural language, much leſs 'the majeſty of its ſtyle, could not be preſerved 'when tranſlated into any of the languages of 'Europe, which he called barbarous: being 'deſirous of making the experiment, he one 'day ſent for me.

"I have occaſion to write to Father *Suarez*," 'ſaid he, "upon an affair of importance; but "as he does not underſtand the Tartar lan-"guage, I will dictate to you what I have to "ſay, and you can tranſlate it into Latin, "which, as you have told me, all men of learn-"ing in Europe are acquainted with."—"No-"thing is eaſier," replied I, taking up a pen; for 'every thing was ready prepared on the table. 'The prince, upon this, began by a long pe-'riod, which he did not quite finiſh, and then 'bade me tranſlate it. I deſired him to tell me 'at once what he intended to ſay, and that 'I would then turn it into Latin: he did ſo,

'but

'but at the ſame time ſmiled, as if he imagined 'that I wiſhed to elude a difficulty.

'The tranſlation was ſoon made, and I aſked 'him what ſuperſcription he would have to the 'letter: "Put this," ſaid he—"*The Words of the* "*Emperor's eldeſt Son to Sou-lin.*" This was the 'Chineſe name of F. *Suarez.* I obeyed his or-'ders, and preſented the letter to him, affect-'ing not to read it over.

"How do I know," ſaid he, "what you have "written? have you committed my thoughts "or your own to paper? have you forgot, "changed, or added nothing? has not your "imagination ſerved to help you out on this "occaſion? for I have obſerved, that in writing "you made no eraſure, and that you did not "tranſlate at all like us."

"A ſhort letter, like this," ſaid I, "does not "require ſo much trouble: once writing is "ſufficient, when one is maſter of the lan-"guage."

"True," replied he; "you are deſirous of "convincing me that you know Latin; and I "wiſh to be aſſured that your tranſlation is "exact: tell me then in Chineſe, what I have "dictated to you in Tartar, and what you ſay "you have tranſlated into Latin." I did ſo im-

'mediately,

'mediately, and he was quite ſurpriſed. "It "is very well," replied he: "if the anſwer that "arrives be agreeable to what you have ſaid, "I ſhall be undeceived; but Father *Suarez* "muſt return an anſwer in Chineſe; for if he "writes back in any of the European lan-"guages, you can give me an anſwer after your "own manner." I aſſured him he would be 'obeyed, and that the anſwer would be con-'formable to his letter.

"I confeſs to you," replied the prince, "that "I ſent for you rather with a deſign of trying "what you could do, than on account of any "neceſſity I was under of writing to Pe-king. "When I conſider your European books, I find "the binding very neat, and the figures well "engraven; but the characters diſpleaſe me "much: they are ſmall, few in number, very "indiſtinct, and reſemble a chain the links of "which are a little twiſted, or rather the traces "which flies leave on a varniſhed table that is "covered with duſt. How is it poſſible by theſe "to expreſs ſo many different thoughts and "actions, ſo many paſt and preſent things? "Our characters, on the contrary, and even "thoſe of the Chineſe, are beautiful, neat and "diſtinct; there are plenty of them, and one

"may

" may chooſe thoſe he likes; they are at the ſame
" time very legible, and give no offence to the
" eye: in ſhort, our language is maſculine and
" majeſtic; the words ſtrike the ear agreeably—
" whereas, when *you* ſpeak one with another, I
" hear nothing but a continual chirping, much
" like the jargon of the province of *Fo-kien*."

' The prince did not ſeem offended at being
' contradicted; I therefore laid hold of this op-
' portunity to defend our European languages;
' I began however, according to the cuſtom of
' the country, by confeſſing that he was in the
' *right*: this word pleaſes the eaſtern princes,
' and diſpoſes them to liſten to reaſons by which
' you may inconteſtably prove, that they are in
' the *wrong*.

' I admitted then to the prince that the
' Tartar language was very majeſtic; that it
' was proper for deſcribing illuſtrious, warlike
' actions, praiſing the great, compoſing ſe-
' rious pieces, and for writing hiſtory; that it
' abounded with words and expreſſions for
' every thing their anceſtors had any know-
' ledge of; but that one ought to take care not
' to be too much prepoſſeſſed in favour of it.
" You prefer," ſaid I, " your language to that
" of the Chineſe—and I believe, with juſtice;
" but

" but the Chineſe, on their part (who know " both languages) will by no means allow the " inferiority of theirs; and indeed it cannot " be denied that there are faults in the Tartar " language."

' He was much ſurpriſed at theſe laſt words, ' uttered by a ſtranger; but, without allowing ' him time to interrupt me, I gave him a ſhort ' detail of what I had remarked defective in his ' language.

" You confeſs," ſaid I, " that the Chineſe, " with ſo many thouſands of characters, cannot " expreſs the ſounds, words and terms of your " language, without disfiguring them; ſo that a " Tartar word is altogether unintelligible when " written in Chineſe: hence you conclude that " your letters are better than thoſe of the Chi- " neſe; but, by the ſame reaſoning, you ought " to allow that the European characters, though " fewer in number, are much better than the " Tartar, ſince by their means we can eaſily " expreſs the Tartar and Chineſe words, and " many others beſides, which you cannot write.

" Your reaſoning," added I, " on the beauty " of your characters, proves little, or rather no- " thing at all. Thoſe who invented the Eu- " ropean characters, did not aim at painting

" *figures*

" *figures* to delight the *eye*; they only wiſhed to " eſtabliſh *ſigns* for repreſenting our *ideas*, and " expreſſing every *ſound* that the mouth can " form: this was the intention of all nations " when they invented writing; the ſimpler and " fewer, therefore, that theſe ſigns are (provided " they be ſufficient), the more valuable they " are, and eaſier to be retained: too great an " abundance is faulty; and on this account, the " Chineſe language is poorer than yours—and " yours, than thoſe of Europe."

" I do not allow," ſaid the prince, " that we " cannot with our characters write the words " of foreign languages. Do we not write the " language of the Moguls, Chineſe, Coreans, " and that of Thibet?"

" That is not enough," replied I: " you " ought to be able to write thoſe of Europe: " try, for example, if you can write theſe " words; *printer*, *planter*, *griffin*, *friend*."—He ' could not, becauſe in the Tartar language ' two conſonants cannot follow one another; a ' vowel muſt be placed between them, and theſe ' words written thus; *perinter*, *pelanter*, *geriffin*, ' *feriend*.

' I remarked to him, that the Tartar alpha- ' bet, though in many things much like thoſe ' of

'of Europe, was however very defective:—
"You want," ſaid I, "two initial letters—the
"*B* and the *D*; you cannot begin any word
"by either of theſe; and you muſt ſubſtitute
"in their room *P* and *T*: for example, inſtead
"of writing *Beſtia*, *Deus*, you write *Peſtia*,
"*Teus*: hence it happens, that there are an in-
"finite number of European ſounds which you
"cannot write, although you can pronounce
"them; from which I conclude that our alpha-
"bet is far ſuperior to yours: beſides, you write
"and pronounce the vowel *e* always open: you
"never pronounce the *e* mute but at the end
"of ſome words which terminate in *n*; and you
"have no mark to diſtinguiſh it: I know theſe
"faults are to be found in the Chineſe lan-
"guage, and that as you have the letter *r*,
"which they have not, your language is ſupe-
"rior to theirs when it is neceſſary to expreſs
"the names of foreign places."

'The prince did not much reliſh this diſ-
'courſe; however, he deſired me to continue
'my remarks: I paſſed therefore from the al-
'phabet to the Tartar language in general, and
'told him that it was not proper for the con-
'ciſe and ſhort ſtyle; that ſeveral words were
'too long, and that I conceived this to be one

'of

'of the reaſons which rendered it unfit for 'poetry; that I had never ſeen the Tartar lite-'rati make verſes, nor even tranſlate Chineſe 'poetry but into proſe: "This, no doubt," 'added I, "is, becauſe rhyme and meaſure, ſo "eaſy to be obſerved in the Chineſe language, "are impracticable in yours. You make very "good Chineſe verſes, which you inſcribe on "fans, or give to your friends—may I take "the liberty of aſking if you have ever made "any in the Tartar language?"

"I never attempted," ſaid the prince; "and "I do not know whether we have any rules "for that kind of writing—but who told you "that there were verſes and poets in the world? "confeſs that you have learned this only in "China."

"That is ſo far from being the caſe," ſaid I, "that I imagined verſes could not be made "in any language conſiſting only of mono-"ſyllables; but I was deceived in the ſame man-"ner as you are: I am going to repeat verſes to "you in two languages; and although you "cannot comprehend the ſenſe of them, you "will eaſily obſerve the cadence and rhyme."

'This experiment being made, I remarked 'that there were few tranſitions in the Tartar

, language, and that they were too fine and ‘ difficult to be caught; that this was the rock ‘ upon which moſt men of learning ſplit, and ‘ that writers might often be ſeen ſitting, with ‘ their pencil in their hands, ſtudying how to ‘ paſs from one ſentence to another; that, after ‘ all their ſtudy, they were obliged to eraſe ‘ what they had written; and that when they ‘ were aſked the reaſon, they could give no ‘ other than, *This ſounds badly*; *that is harſh*; ‘ *this is not an uſual phraſe*; *we muſt connect our* ‘ *ſentences in a different manner*, &c. The prince ‘ could not deny that his language had this in- ‘ convenience, but added, that the ſame diffi- ‘ culty did not attend converſation, and that ‘ they ſpoke without heſitation. “ It would be “ very ſtrange,” replied I, “ if a man who is “ ſpeaking and relating any fact, or piece of “ hiſtory, ſhould ſuddenly ſtop ſhort without ‘ being able to continue his diſcourſe; one “ would be apt to believe him ſeized with a fit “ of the apoplexy: but you ought to obſerve, “ that thoſe who do not thoroughly poſſeſs your “ language, generally drawl out the final let- “ ters, and add the word *yala*, which has no “ ſignification; if in a converſation they repeat “ this uſeleſs word only two or three times,

“ they

" they conſider it as very pardonable. I per-
" ceive, that thoſe who newly come from Tar-
" tary uſe it as often as others; which indeed
" proves that there are few tranſitions in your
" language; and, becauſe in compoſitions of
" any elegance an author dares not hazard the
" word *yala* (eſpecially ſince the emperor, your
" father, has brought it into diſcredit by avoid-
" ing to make uſe of it), authors find themſelves
" very much embarraſſed when they have oc-
" caſion to paſs from one ſubject to another."

'The prince replied, with a ſmile, that we
'were unequally matched, becauſe I was in his
'country, and he had never been in Europe:
" Had I travelled," ſaid he, agreeably, " I
" ſhould have returned loaded with the faults
" of your language, and ſhould have been able
" to confound you."

" You would not have been ſo loaded as you
" imagine," replied I: " language is there cul-
" tivated with care, and is not left to the ca-
" price of the public: we have, in the ſame
" manner as for the ſciences and *belles lettres*,
" an academy eſtabliſhed for reforming our
" language, and bringing it to perfection."—
" Stop," ſaid the prince: " if there are reform-
" ers for your language, it muſt have faults,

" and not a few."—" I have explained myſelf " badly," ſaid I; " this inſtitution was not in- " tended ſo much for *reforming* our language, " as for *confining* it within *proper bounds:* in " that reſpect, it reſembles your great rivers, " over which (though they roll their waters " with a majeſtic courſe) you appoint officers " to watch, leſt they overflow their banks, or " ſwell too much by the mixture of ſtrange " waters, and thereby loſe their purity and be- " come of leſs utility."

" But," continued the prince, " has your " language borrowed nothing from others? " have no words or expreſſions from other " kingdoms found their way into it? has it al- " ways been preſerved in its original purity?"

' I replied, that all the kingdoms of Europe ' being at firſt governed by the ſame prince, ' the reciprocal commerce of different nations ' had introduced common words, eſpecially in ' the arts and ſciences, according to the lan- ' guage of the nations which had firſt invented ' them. This acknowledgment the prince con- ' ſidered as a cauſe of triumph; and he cried ' out, that he had got the better. " We," ſaid ' he, " have taken very few words from the " *Moguls*, and ſtill fewer from the *Chineſe*; and

" the

" the few that are taken have been quite altered " by giving them a Tartar termination; but as " for you Europeans, you enrich yourſelves " with the ſpoils of your neighbours: after " this, with what face can you come here and " criticiſe the Tartar language for a few trifling " defects?"

' I will not enlarge farther on this ſubject, ſays F. *Parrenin*, ' by relating the methods I ' was obliged to have recourſe to, in order to ' make the prince acquainted with the differ- ' ence between dead and living languages; for ' he had never heard of the former. Let it ſuf- ' fice to ſay, that our diſpute continued until ' he had received an anſwer from F. *Suarez*: ' he was very well ſatisfied with it, and began ' to have a better opinion of the European ' languages; that is to ſay, he ranked them im- ' mediately after his own, though he wiſhed to ' place the Chineſe between both; but I pro- ' teſted loudly againſt this injuſtice, and at the ' ſame time mentioned the number of am- ' biguities which are to be found in the Chi- ' neſe. " Well," ſaid he, ſmiling, " I give it " up. Let the Chineſe (who are not fond of " being contradicted on this point) defend " themſelves."

CHAP. III.

WESTERN CHINESE TARTARY.

THE vaſt country of the Moguls is bounded on the north by Siberia, on the eaſt by Eaſtern Chineſe Tartary, on the ſouth by the great wall and Leao-tong, and on the weſt by Independent Tartary. It was partly from the boſoms of theſe dry deſerts, that thoſe celebrated conquerors iſſued who made all Aſia tremble. The Mogul nation is ſubdivided into a multitude of others, who all ſpeak the ſame language, generally called the Mogul language: they have, it is true, ſeveral different dialects, which however does not prevent them from underſtanding one another. Theſe Tartars have neither towns, villages, nor houſes; they form themſelves only into wandering hordes, and live under plain tents, which they tranſport from one place to another, according as the temperature of the different ſeaſons, or the wants of their flocks require: they paſs the ſummer on the banks of their rivers, and the winter at the bottom of ſome mountain, or little hill, which ſhelters them from the ſharp and cutting north wind.

wind. Each of theſe tribes has its reſpective limits, and it would be an act of hoſtility towards their neighbours to go beyond them; but they are at full liberty to encamp wherever they chooſe within the circumference aſſigned them. They are naturally clowniſh, and dirty in their dreſs, as well as in their tents, where they live amidſt the dung of their flocks, which when dried they burn on their hearths inſtead of wood. Enemies to labour, they chooſe rather to be ſatisfied with the food which their flocks ſupply them, than take the trouble of cultivating the earth: it even appears that they neglect agriculture from pride.—When the miſſionaries aſked them why they did not cultivate at leaſt ſome gardens, they replied, that *the graſs was for beaſts, and beaſts for man.*

During the ſummer, they live only on milk, which they get from their flocks, uſing without diſtinction that of the cow, mare, ewe, goat and camel. Their ordinary drink is warm water in which a little coarſe tea has been infuſed; with this drink they mix cream, milk, or butter, according to their circumſtances. They have alſo a method of making a kind of ſpirituous liquor of ſour milk, eſpecially of that of the mare, which they diſtil after having allowed it to fer-

ment. Tartars of better condition, before they diſtil this ſour milk, mix with it ſome of the fleſh of their ſheep which has been alſo left to ferment. This liquor is ſtrong and nouriſhing: their moſt voluptuous orgies conſiſt in getting drunk with it.

The Moguls are free, open and ſincere. They pride themſelves chiefly on their dexterity in handling the bow and arrow, mounting on horſeback, and hunting wild beaſts. Polygamy is permitted among them; but they generally have only one wife. They burn the bodies of their dead, and tranſport the aſhes to eminences, where they inter them, and cover the grave with a heap of ſtones, over which they plant a great number of ſmall ſtandards. They are unacquainted with the uſe of money, and trade only by barter.

Although the Moguls might appropriate to themſelves the ſpoils of a great number of animals, the ſkins which they uſe for clothing are generally thoſe of their ſheep. They wear the wool inmoſt, and the ſkin on the outſide. They are very well acquainted with the art of preparing and whitening theſe ſkins. Some of the better ſort among them ſometimes uſe the ſkins of ſtags, does, or wild goats, of which they

they make dreſſes for ſpring; but whatever care theſe people take to prepare their ſkins, they always exhale a ſtrong and diſagreeable ſmell; on which account they are called by the Chineſe *Tſao-tatſe—Stinking Tartars.* Their tents almoſt always ſmell of their ſheep, and can ſcarcely be endured even by thoſe who have been long accuſtomed to them.

Theſe tents are however more commodious than the common tents of the Mantchews, which are compoſed only of double or ſingle canvaſs, almoſt like thoſe of our troops; theſe of the Moguls are circular, in form of the fruſtum of a cone, and covered with a large piece of white or gray felt. A round hole in the top gives a paſſage to the ſmoke, which riſes from a fire made in the middle of the tent: while the fire laſts, theſe portable huts are very warm; but they ſoon get cold, and if great care is not taken, people are in danger of being frozen to death in their beds. Theſe tents are equally inſupportable during the ſummer, both on account of the great heat concentred in them, and of the dampneſs, which cannot be prevented from penetrating them, and which reſults from the wet and dirt with which they are ſurrounded; ſuch however is the force of cuſtom and education,

education, that theſe people prefer their miſerable huts to the agreeableneſs and convenience of the Chineſe houſes, merely that they may enjoy the pleaſure of changing their habitation every ſeaſon.

The religion of the Mogul Tartars is confined to the worſhip of *Fo*. They have the moſt ſuperſtitious veneration for their *lamas*, who are clowniſh, ignorant and licentious prieſts, to whom they attribute the power of calling down hail or rain: to theſe *lamas* they give the moſt valuable of their effects in return for prayers, which they go about reciting from tent to tent. Theſe people are very devout, and continually wear hanging at their necks a kind of chaplet, over which they ſay their prayers.

All the Moguls are governed by *kans*, or particular princes, independent one of the other, but all ſubjected to the authority of the emperor of China, whom they conſider as the grand kan of the Tartars. When the Mantchews ſubdued China, they conferred on the moſt powerful of the Mogul princes the titles of *vang*, *peilé*, *peizé* and *cong*, which anſwer to our titles of *king*, *duke*, *count* and *marquis*; each of them had a revenue aſſigned him, but far inferior to the appointments of the Mantchew lords at Pe-king:

the emperor ſettled the limits of their reſpective territories, and appointed them laws, according to which they are at preſent governed: theſe tributary kans have not the power of condemning their ſubjects to death, nor of depriving them of their poſſeſſions; theſe two caſes of death and confiſcation are reſerved for the ſupreme tribunal eſtabliſhed at Pe-king for the affairs of the Moguls, to which every individual may appeal from the ſentence of his prince, who is obliged to appear in perſon whenever he is cited.

All the Mogul nation under the Chineſe government, may be divided into four principal tribes, which are the Moguls, properly ſo called—the *Kalkas*, *Ortous*, and the Tartars of *Kokonor*.

MOGULS.

ACCORDING to the map of Chineſe Tartary (taken from the memoirs of the Jeſuits, who firſt gave us an exact and particular account of it), the country of the Moguls extends more than three hundred leagues from eaſt to weſt, and two hundred from north to ſouth: it is encloſed between the country of the Ortous, the great wall, Eaſtern Tartary and the country of the Kalkas: theſe people compoſe forty-

forty-nine *ki*, or ſtandards; every ſtandard comprehends an indeterminate number of companies, each of which conſiſts of one hundred and fifty heads of families; and as theſe Tartar families are generally numerous, each company may be reckoned to contain one thouſand individuals: beſides theſe forty-nine ſtandards, there are five others, under the immediate government of the emperor of China, and commanded by officers whom he ſends thither.

The beſt cultivated canton of all the Mogul territories is the diſtrict of *Cartching*, near the great wall, where the emperor goes every year to enjoy the pleaſure of hunting, and where he generally paſſes the ſummer; for that purpoſe, he has cauſed ſeveral beautiful pleaſure-houſes to be built there, the principal of which is *Geho*. This prince poſſeſſes extenſive domains in the country of *Cartching* and along the great wall: theſe lands belonged to his anceſtors, to whoſe lot they fell in the partition that was made at the time of the conqueſt of China. The emperor turns theſe patrimonial poſſeſſions to good account by means of the farmers which he ſends thither, and the produce of them is appropriated to the ſupport of his houſehold; for he never touches the revenues of the ſtate, which

which are depoſited in the public treaſure, for the payment of the troops and officers of the empire. The number of cattle kept on theſe royal farms is immenſe; the miſſionaries were informed by ſome of the officers belonging to the paſtures, that they reckoned there one hundred and ninety thouſand ſheep, divided into two hundred and twenty-five flocks, and almoſt as many oxen and cows, divided into herds, each of which contained an hundred: the number of ſtallions there is ſtill more conſiderable. Theſe riches in farms, ſtuds and flocks make more impreſſion on the minds of the Tartar and Mogul princes, and render them much more ſenſible of the majeſty of the emperor, than all the magnificence of his court at Pe-king.

KALKAS.

THESE Tartars (who formerly compoſed a numerous tribe, conſiſting of more than ſix hundred thouſand families) inhabit to the north of the Mogul Tartars, whom we have juſt mentioned. Their country, which ſtretches as far as the kingdom of the *Eleuthes*, is near three hundred leagues in extent from eaſt to weſt. In this region was formerly ſituated, towards the

the 45th degree of north latitude, the city of *Karakun*—the ſeat of the empire of Zinghiſkan, and of that of his ſucceſſors.

The Kalkas live under tents along the banks of the rivers which water their country; that of *Kalka-pira* (though one of the ſmalleſt, and at preſent one of the leaſt frequented) has given its name to the whole nation. The moſt conſiderable of theſe rivers are the Kerlon, Toula, Touy and the Selingué; their banks are well inhabited, and they flow through extenſive plains, which are covered with rich paſtures; their waters are very wholeſome, and abound with excellent fiſh, eſpecially trout. The Kerlon runs from weſt to eaſt, and throws itſelf into the lake Koulon-nor, the waters of which again diſcharge themſelves into the river Saghalien by that of Ergoné. The Kerlon is not deep; it is almoſt every where fordable, and does not exceed ſixty feet in breadth: its banks afford the beſt paſtures in Tartary. On the northern ſide of it are ſeen the ruins of a large city, built by the Mogul ſucceſſors of the famous Coblai-kan; this city was ſquare, and about two leagues in circumference; its foundations, ſome pieces of the walls, and two pyramids

mids half in ruins, ſtill ſubſiſt; it was called *Para-hotun*, or *The City of the Tyger*.

The river Toula takes its courſe from eaſt to weſt, and is often broader, deeper and more rapid than the Kerlon; its banks are ſurrounded with woods and beautiful meadows. The mountains which hang over it on the northern ſide are covered with foreſts of aged firs, and have the ſame effect on the eye as an immenſe amphitheatre. This river, after having received the waters of the Selingué, loſes itſelf in the lake of Pai-cal, which is the largeſt of all Tartary. This lake is in the territories of the Muſcovites. Even the Selingué does not entirely belong to the Kalkas; for the Ruſſians are maſters of the lower part of this river, where they have built a ſmall city, called Selingeſkoi. The water of the Touy is equally pure and wholeſome; it waters plains as fertile as the Toula, and, after having traverſed ſeveral very extenſive cantons, ſuddenly loſes itſelf in the boſom of the earth, and never again appears.

The vaſt deſert which the Chineſe call *Chamo*, and the Tartars *Cobi*, occupies almoſt all the ſouthern part of the country of the Kalkas. This deſert is reckoned to be more than an hundred leagues in length from eaſt to weſt, and almoſt

almoſt the ſame in breadth from north to ſouth, and even more towards the weſtern part; it preſents nothing but immenſe plains of ſand, ſometimes moveable, ſometimes ſolid. Theſe plains are interrupted here and there by ſome little hills, on which are ſeen a few buſhes, but not a ſingle tree. This deſert is in general dry, and deſtitute of paſturage and water of every kind, except a ſmall number of pools in which the rain is collected, and a few bad wells that are ſometimes to be met with. Its ſituation is very high; and it may be eaſily perceived on leaving China, that one muſt aſcend conſiderably to croſs it; the cold here, on that account, is exceedingly ſharp, and continues very long. The great quantity of ſaltpetre with which the ſand is impregnated muſt greatly contribute to this temperature. On digging only a few feet below the ſurface, the earth may be found frozen in every ſeaſon of the year.

Theſe ſands are very inconvenient to travellers, and dangerous for horſes, numbers of which periſh every day. The neighbouring Tartars, when they traverſe them, generally make uſe of camels, becauſe theſe animals require little food, and can live without water for ſeveral days.

The

The war which the king of the Eleuthes carried on in 1688 againſt the Kalkas almoſt deſtroyed the whole nation. To avoid the purſuit of a ſuperior enemy, they begged the aſſiſtance of the Chineſe arms, and offered to ſubmit to the empire. Kang-hi undertook their defence, conquered the king of the Eleuthes, and kept the Kalka Tartars under his dominion, after having conferred upon their princes different titles of honour.

Theſe people have among them one of thoſe grand lamas called *hou-toučtou*, whom they conſider as ſo many living *Fos:* he is lodged under a large tent, and ſhews himſelf to the public, lying on a kind of altar, where he receives with the greateſt indifference the adoration of all the Tartars.

He ſalutes no one, not even the princes, from whom he receives homage with all the dignity of a god. The infatuation of the Tartars, and their ſtupid veneration for this lama, occaſion a prodigious concourſe of ſtrangers at Iben-Pira, where he reſides. Bonzes from China, Indoſtan, Pegu, and many other far more diſtant countries may be ſeen there: the great number of tents that are erected around his, form a kind

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of city, or fair, to which Muſcovite merchants ſometimes go to traffic.

This *hou-touctou* is however but a lama of the ſecond order; for the lama who reſides on the river *Laſa* in Thibet is acknowledged his ſuperior; the latter is generally conſidered as the high-prieſt and ſupreme chief of the Tartar religion.

ORTOUS.

THE country of the Ortous (who inhabit to the north of the great wall, and to the weſt of the Moguls properly ſo called) is an hundred and ten leagues in extent from eaſt to weſt, and ſeventy from ſouth to north. Theſe people are divided into ſix ſtandards, which comprehend one hundred and ſixty-ſix companies, each compoſed of an hundred and fifty heads of families. The Ortous are of a free diſpoſition, extremely lively, and never ſubject to melancholy; they may be juſtly called the French of Tartary.

The emperor *Kang-hi*, in the courſe of his expedition againſt the Eleuthes in 1696, made ſome ſtay among the *Ortous*: of theſe people he gave the following account in a letter which he wrote to the prince, his ſon, who had remained at Pe-king; 'Hitherto,' ſays he, 'I had

no

'no juſt idea of the Ortous; they are a very
'polite nation, and have loſt nothing of the
'ancient manners of the true Moguls. All their
'princes live in perfect union one with another,
'and know not the difference of *mine* and *thine*.
'A robber is never heard of among them, al-
'though they take no precautions to guard their
'camels and horſes: if by chance one of theſe
'animals ſhould ſtray, the perſon who finds it
'takes proper care of it until he diſcovers the
'owner, and reſtores it to him without accept-
'ing the leaſt gratuity. The Ortous are intel-
'ligent in every thing, eſpecially in the manner
'of rearing cattle. The greater part of their
'horſes are mild and tractable. The *Tchahar*,
'who live to the north of the *Ortous*, are cele-
'brated for breeding them with care and ſuc-
'ceſs; I believe however the Ortous ſurpaſs
'them in that reſpect; but, notwithſtanding
'this advantage, they are ſcarcely ſo rich as
'the reſt of the Moguls. They handle the bow
'very ungracefully, and in general acquit them-
'ſelves badly in all exerciſes of this kind; but
'their bows are remarkably ſtrong, and they
'hit a mark with wonderful addreſs. The air
'of this country is exceedingly wholeſome, the

'waters are excellent, and the provifions here
'have an exquifite taſte.

TARTARS OF KOKONOR.

THESE Tartars (who are Eleuthes or *Kalmoucks* by nation, and who are at preſent ſubjects of the emperor) occupy an extenſive country to the weſt of China and the province of *Chen-ſi*, from which they are ſeparated by lofty mountains. They take their name from a lake in this country, called in their language *Kokonol*, or *Kokonor*, and which is one of the largeſt of Tartary. They are ſubject to eight princes, who are each independent of the other, and who are all of the race of the kan of the Eleuthes Tartars.

Theſe people derive their principal riches from the gold which is found mixed with the ſand of their rivers, and above all, with that of *Altang-kol*, or the *Golden River*. The gold-duſt which it furniſhes is the principal revenue of the princes of Kokonor, who employ their vaſſals during ſummer in collecting it. This labour is ſo much the leſs troubleſome, as the water of the river is ſhallow, and not above three feet in depth. A man during the four months employed in ſearching for this gold,

may

may collect ten ounces, and even more of it, according to his activity, addreſs, or good fortune. The whole proceſs of this labour is very ſimple: the men who are employed in it carry the ſand from the bottom of the river, waſh it a little, and, retaining what appears to be gold, throw away the reſt; this gold, which is afterwards melted in crucibles, is reckoned to be exceedingly fine; the Tartars however ſell it for only ſix times its weight in ſilver. Abundance of gold is alſo found in ſeveral other rivers which water the neighbouring ſtates of the grand lama, and great quantities of it are tranſported to China.

One of the principal articles of the trade of Kokonor is a kind of napped woollen ſtuff, called *pou-lou*: it is manufactured by theſe Tartars, who have the art of dying it different colours; long dreſſes are made of it in the country, and it is generally uſed at Pe-king for covering ſeats. The famous Hoang-ho, or the Yellow River, has its ſource in this corner of Tartary.

ELEUTHES (*LATELY SUBDUED*).

THE Chineſe empire has been lately extended in Tartary by the celebrated conqueſt of the kingdom of the Eleuthes, made in 1759 by

the arms of the emperor KIEN-LONG, who has been forty-ſix years on the throne of China. The whole nation of the Eleuthes, who are known in Europe and Ruſſia by the name of *Kalmoucks*, may be divided into three branches, which have all proceeded from the ſame ſtem. The moſt weſterly (who at preſent are the moſt powerful and numerous) occupy the country contained between the Caſpian ſea, Muſcovy, Samarcand and Caſghar, and which extends towards the eaſt as far as a vaſt chain of mountains, ſuppoſed to be a continuation of Caucaſus. Every year during winter theſe Tartars encamp on the ſhore of the Caſpian ſea, near the village of Aſtracan, where they carry on a great trade. The ſecond diviſion of the Eleuthes inhabit to the eaſt, from the chain of mountains before ſpoken of, as far as another chain of lofty mountains, the moſt conſiderable of which are called *Altai*; many large rivers have their ſources in the latter, the principal of which are the *Oby* and *Irtis*. The king of theſe Eleuthes formerly kept his court towards the ſource of this laſt river. The country which theſe people inhabit is very extenſive, ſince it borders on the north with Muſcovy, and on the ſouth with the territories of the Uſbec Tartars; theſe are

the people whom *Kien-long* has lately obliged to ſubmit to the Chineſe government. The third branch of the Eleuthes inhabit to the weſt of China: we have juſt now ſpoken of them under the name of the Tartars of Kokonor, who for a long time have been ſubjects of the empire.

We ſhall not enter into a detail of the origin, progreſs and various events of that war; the whole account of it may be ſeen in the XI. Vol. of *The General Hiſtory of China*, under the years 1753—1759: we ſhall content ourſelves with mentioning the reſult of that conqueſt, and deſcribing the new poſſeſſions it procured to the Chineſe empire.

Beſides the vaſt extent of country which properly formed the kingdom of the Eleuthes, this ſtate poſſeſſed ſeveral other conſiderable territories, which have in the ſame manner fallen a prey to the conqueror: among this number are Little Boukaria, and the cities of Caſghar and Yerguen, with all their dependencies. The information we are going to give concerning this country could not have been taken from more authentic materials: we ſhall copy in part the letter in which the Chineſe general gives an account of his expedition to the emperor. 'The

'inhabitants of Haſhar *, as well as thoſe of 'Jerkim,' ſays the general,' ſubmitted to us with 'the greateſt demonſtrations of joy. I entered 'the city by one gate, and went out by another, 'while the people loaded me with every mark 'of honour; in all the ſtreets through which I 'went they ranged themſelves in two lines, fell 'on their knees, and remained in that poſture 'until I had paſſed: I from time to time addreſſed 'them, giving them every encouragement and 'conſolation that I could, and endeavoured to 'convince them of the happineſs they would 'enjoy, if they remained faithful to your ma-'jeſty.

'Your majeſty, no doubt, expects from me 'a particular account of the whole country that 'has been conquered: I ſhall endeavour to gra-'tify your curioſity, until ſome men of greater 'ability acquit themſelves of this duty. Two 'miſſionaries (Portugueſe Jeſuits) have been 'ſent to make a map of theſe countries.

* The *H* in the word *Haſhar*, and in general in all words of the Chineſe or Mantchew Tartar language, is pronounced ſtrong and aſpirated.—This city is called indifferently *Chaghar Caſchgar*, *Kaſkar*, and by the Mantchews *Haſheter*. In the ſame manner *Jerguen* is ſometimes called *Irguen*, ſometimes *Yarkan*, and by the Mantchews *Jerkim*.

'Beſides

'Beſides the principal cities of the Maho-
'metan canton (which are Haſhar and Jerkim),
'we are alſo maſters of ſeventeen cities, great
'and ſmall, and of ſixteen thouſand villages
'and hamlets. In all the diſtrict of Haſhar,
'there may be about fifty or ſixty thouſand
'families.

'I have cauſed others to inquire, and I have
'examined myſelf, with all the care, attention
'and accuracy poſſible, into every thing that
'relates to Haſhar; and I find that this city is
'ſituated a little to the north-eaſt of Pe-king*,
'and diſtant from *Sou-tcheou* (a city of Chen-ſi,
'the weſtermoſt of China) about ſix thouſand
'*lys*—ſix hundred leagues. Haſhar is ſome-
'thing more than ten *lys* in circumference;
'but its population is not proportionable to its
'extent: in the account I cauſed to be taken of
'its inhabitants, there were found no more
'than two thouſand five hundred families. To
'the eaſt of Haſhar are Ouchei and Akſou;
'between Haſhar and Akſou there are three
'cities and two large villages: the number of
'inhabitants in theſe cities and villages amounts
'in all only to about ſix thouſand families.

* The Chineſe general is miſtaken; the city of Pe-king is ſome minutes farther north than Caſghar.

'Weſt-

'Weſtward from Haſhar lies *Antchiien*; be-
'tween them there are alſo three cities, and
'two conſiderable villages; the number of their
'inhabitants taken together amounts to about
'two thouſand two hundred families. Haſhar
'is to the north of Jerkim; between them lie
'two cities and two villages, which together
'contain almoſt four thouſand four hundred
'families.'

Here the Chineſe general gives a liſt of the magiſtracies and municipal offices of Caſghar, and of the perſons appointed by him to fill them in the name and by authority of the emperor. He then continues thus:

'After having eſtabliſhed every regulation
'neceſſary to preſerve good order, I carefully
'examined what might accrue to your majeſty
'as annual tribute.—I have found that when
'*Kaldan-Tſereng* reigned over theſe Maho-
'metans, the tribute which the people of Haſhar
'were obliged to pay him amounted to 6700
'*tenke*; that this prince received alſo, by way of
'tribute for the territories dependant on this
'city, 40898 *pathma* of grain, 1463 *tcharak* of
'cotton, and 365 *tcharak* of ſaffron.

'I have here made uſe of many terms un-
'known to your majeſty; the explanation of
'them

'them is as follows: the *pathma* is a meaſure 'equal to forty-five of our theou or buſhels; 'the *tcharak*, a weight equivalent to ten Chi-'neſe pounds; the *tenke*, a piece of money 'worth one of our *taëls* of ſilver (about ſix 'ſhillings ſterling), and a *kalabour* is a meaſure 'equal to five of our buſhels.

'Beſides that which I have mentioned, there 'is alſo a tribute from the *Koſaks* and the '*Tchokobaches*. Theſe two nations are obliged 'to give every year the ſum of 26000 *tenke*, for 'which they agree among themſelves: one 'year it is furniſhed by the *Koſaks*; the next by 'the *Tchokobaches*: the body of merchants, and 'thoſe who deal in cattle, proviſions and other 'things of the ſame kind, pay a ſeparate tribute 'of 20000 *tenke* per annum; they are beſides 'obliged to furniſh four pieces of tapeſtry, four 'pieces of a kind of velvet, twenty-ſix pieces 'of pluſh and other ſtuffs, and the ſame num-'ber of pieces of felt, which the lamas and 'Muſcovites uſe for their head-dreſſes.

'Beſides the uſual taxes which the Eleuthes 'pay in common with others, every ten fami-'lies among them are obliged to give ten ounces 'of gold; thoſe who have gardens or vineyards 'are obliged to give dried raiſins, of that kind

'the

'the colour of which is ſomething between blue
'and yellow: their tax is a thouſand pounds
'for every ſeven gardens or vineyards.

'Thoſe who properly compoſe the body of
'the merchants give every year, ſeparately and
'independent of other tribute, five hundred
'pounds of red copper; thoſe who carry on
'trade with *Ouentouſtan* (Indoſtan) or in Muſ-
'covy, muſt give on their return a tenth of
'their profit; with regard to foreign merchants
'who come to traffic at Haſhar, they give only
'a twentieth part of their gain: ſuch is the
'uſage that I have found eſtabliſhed here; but
'it ſeldom happens that all theſe taxes are well
'paid. The inhabitants of this city are fewer
'in number and much poorer than they were
'in the time of *Kaldan-Tſereng*. I beg your
'majeſty to have compaſſion on theſe people,
'who, by the misfortunes of the preſent time,
'are become juſt objects of pity. The ſoil of
'this country is far from being rich: in good
'years it produces ſeven or eight returns; in
'common years, only five; and in bad years,
'three at moſt. I have let out the lands of the
'rebels to be cultivated, on condition that half
'of the profits ariſing from them ſhall be given
'to your majeſty.

There

'There is ſtill an eſſential article to be regu-
'lated in the conquered countries; it is that of
'money. It appears to me, that it would be
'proper to make a new coinage; the pieces
'uſed at Jerkim, Haſhar, Holien, and other
'neighbouring cities, are of copper, and weigh
'two of our *caches* *. Under *Kaldan-Tſereng*,
'they had inſcribed on one ſide the name of
'the prince, and ſome characters on the other:
'fifty of theſe pieces are equal to one *tenke*.
'As copper is ſcarce in this country, it will be
'ſufficient to coin ten thouſand *tenke*; that is
'to ſay, five hundred thouſand pieces of money
'of the ſmalleſt value. We have at Haſhar
'ſeveral cannons which are entirely uſeleſs and
'only fit to be melted; as they weigh ſeven
'thouſand pounds, we may get from them al-
'moſt five hundred thouſand pieces. By theſe
'precautions, good order will be eſtabliſhed,
'trade will be no longer interrupted, and the
'Mahometans will not be ſenſible that they
'have changed their maſter, but by the advan-
'tages which will ariſe to them from living
'hereafter under your laws. I think the fol-

* A piece of coin with a ſquare hole in the middle: it is the only real money the Chineſe have.

'lowing four Chineſe characters might be put 'on one ſide of the new coin—*Kien-long-toung-* '*pao*,' (copper money under *Kien-long*)' and on 'the reverſe, the name of Haſhar in the Mant-'chew and Mahometan languages.

'To keep the Mahometans in their duty, it 'might be proper to place good garriſons here 'and in the neighbouring cities: with regard 'to the proviſions neceſſary for their ſupport, 'I am of opinion that the Mahometans them-'ſelves ſhould be obliged to furniſh them at 'the current price. If unforeſeen circumſtances 'determine me to make any other regulations, 'I ſhall not fail to inform your majeſty of 'them, and to aſk further inſtructions. I ſhall 'depart in three days for Jerkim, where I hope 'to put matters on the ſame footing as I have 'done here.

'*From the camp before Haſhar, the 22 of the ſeventh moon.*
(That is to ſay, the 13 of September 1759.)

CHAP.

CHAP. IV.

WILD ANIMALS OF TARTARY.

AFTER having deſcribed Chineſe Tartary, and given an idea of the different people by whom it is inhabited, it remains to deſcribe the wild animals that are found in theſe vaſt regions.—Game, and all thoſe animals which are hunted in Europe, are almoſt innumerable in the plains and foreſts of Tartary: thence every year is procured that aſtoniſhing number of hares, quails, pheaſants and ſtags which are ſeen at Pe-king during winter, expoſed, not only in the ſhops of thoſe who deal in proviſions, but alſo collected into enormous heaps in the principal ſtreets and public ſquares.

The *hoang-yang*, or yellow goats, are generally found in numerous flocks. Their hair is really yellow; but it is not ſo ſmooth as that of our common goats, to which they have an exact reſemblance both in ſize and figure. This animal is peculiar to theſe climates, and is ſomething between the antelope, deer and roe-buck. The males have horns, which ſeldom exceed a foot in length: they are about an inch in diameter towards the roots, and have knobs or rings

rings at certain ſpaces. Theſe goats are ſeldom found in the woods; they prefer deſert plains and valleys that have neither trees nor buſhes. All their defence conſiſts in their ſwiftneſs; they never advance many abreaſt, but follow one another in a line. As theſe goats are exceedingly wild, in grand hunting-matches they muſt be ſurrounded at a diſtance; for, as ſoon as they perceive a ſingle hunter, they betake themſelves to flight, and diſappear with the velocity of lightning; it is therefore very difficult to encloſe them in a plain.

As the hunters know that they retire in flocks to the valleys encloſed by the hills, they generally go thither in queſt of them; and as ſoon as they have diſcovered the place of their concealment, they retreat quickly, and form themſelves into a very large ring. The hunters at firſt keep at the diſtance of twenty or thirty paces one from the other; they afterwards ſlowly advance, contracting their ring gradually, and, by loud ſhouts, drive the goats towards the place where they wiſh them to be collected. Theſe rings ſometimes take in a ſpace of five or ſix leagues, and encloſe flocks of four or five hundred goats.

Wild mules, which the Chineſe call *ye-lo-tſe*, are very common in Tartary. They generally go

go in ſmall troops. When one conſiders this animal attentively, it may be eaſily perceived, that it differs from the domeſtic mule even in its exterior figure: its fleſh is alſo very different; for it is well taſted; and the Tartars, who often eat of it, think it as wholeſome and nouriſhing as that of the wild boar. Notwithſtanding all the care that has been taken, theſe mules could never yet be tamed, or accuſtomed to carry any burden.

Wild camels and horſes are found in great numbers towards the weſtern part of Tartary; ſome of them are alſo ſometimes ſeen in the territories of the Kalkas, near *Ha-mi*: they both have the ſame gait and figure as thoſe that are tame. The wild camels are ſo ſwift in running, that the beſt mounted hunters can ſeldom get within a bow-ſhot of them. The wild horſes always go in large troops. One would be almoſt induced to believe, that theſe animals are influenced by a ſtrong deſire of making proſelytes to their way of living: when they meet with any tame horſes, they ſurround them, and, having forced them into the middle, encloſe them on all ſides, and in that manner drag them along with them into their foreſts.

The *han-ta-hai* reſembles the elk; but it is unwieldy and lazy; ſome of them are killed which weigh more than the largeſt ox. The Solon Tartars are the moſt expert in hunting theſe animals; few of them are to be found in any of the other cantons: they are very fond of the neighbourhood of the mountain *Suelki*, and delight chiefly in bogs and miry places: they are eaſily hunted down; for, being naturally heavy, they are leſs able to diſengage themſelves from the mud, and to dart upon thoſe who attack them with bows and arrows.

The *choulon*, or *chelaſon*, is a ſpecies of the lynx, the ſkin of which is highly valued; it ſells at Pe-king for fifteen or twenty crowns, and is uſed for making great coats or cloaks. This animal is as tall as the largeſt wolf; its hair is long, ſoft and thick, and of a whitiſh gray colour. It is called *liu* by the Ruſſians, in whoſe territories numbers of them are found, the ſkins of which they ſell at Pe-king.

The *lao-hou*, or tygers, are the moſt ferocious of all theſe animals; their cry alone is ſo hideous, that it fills thoſe who are not accuſtomed to it with a ſecret horror, which they are not able to prevent; they are beſides, in China and Tartary,

Tartary, of prodigious ſize and agility, which renders them ſtill more formidable: their ſkin is almoſt always of a reddiſh-yellow colour, marked with large black ſtripes; ſome are however found the ſkins of which are white, variegated with black, and even gray ſtreaks. Theſe ſkins are preſerved entire, and uſed for ornaments in public ceremonies, or to adorn the open chairs in which the mandarins of arms are carried: in winter the princes at court cover thoſe cuſhions with them on which they generally ſit.

However fierce and untractable theſe animals may be, when they find themſelves encloſed by a circle of hunters divided into ſmall bodies (as happens in the grand hunting-matches of the emperor), they ſeem to be ſtruck with a kind of terror at the ſight of ſuch a number of enemies, all ready to direct the points of their lances againſt them. Far from imitating the ſtag and other animals of the like nature (which, when placed in the ſame circumſtances, run up and down without ceaſing, and try every means of eſcaping), the tyger ſquats down, and endures for a long while, without moving, the barking of the dogs, which are let looſe upon him; but afterwards, excited either by exceſs of

rage, or the neceſſity of defending himſelf, he darts forward, with prodigious leaps and incredible rapidity, to ſome body of hunters which he has fixed on; but they receive him with the points of their lances, and plunge them into his belly at the very moment that he is preparing to ſeize ſome one among them. Father Gerbillon, who had ſeveral times an opportunity of accompanying the emperor in his travels through Tartary, relates the manner in which this prince one day hunted the tyger.—'Somebody,' ſays he, 'came to inform the 'emperor, that a tyger had been diſcovered. It 'is a ſtanding order, that, when this is the caſe, 'people muſt be ſtationed to watch his mo-'tions, while others run to give the emperor 'notice, who generally quits every other ſport 'for this. His majeſty immediately approached 'the place where the tyger lay, and a commo-'dious ſpot was ſought out, from which he 'might take his aim in ſafety; for this kind of 'hunting is very dangerous; and every pre-'caution is neceſſary to prevent the hunters 'from being torn to pieces by the animal. The 'method they purſue is as follows:

'When they know the ſpot where the tyger 'lies, they conſider on what ſide it is moſt 'likely

'likely he will attempt to eſcape. When rouſed, 'he ſeldom deſcends to the valleys, but takes 'his courſe along the brows of the mountains; 'if there be a wood in the neighbourhood, he 'retires thither: he ſeldom flies far, and gene- 'rally croſſes only from one ſide of the moun- 'tain to the other, to conceal himſelf. Pike- 'men, armed with broad-pointed lances, are 'poſted in thoſe places through which it is 'conjectured he will paſs; and ſmall bodies of 'them are alſo placed on the ſummits of the 'mountains: there are likewiſe guards on horſe- 'back to obſerve where he may ſecrete him- 'ſelf. All theſe people are ordered to ſhout and 'make a loud noiſe when the tyger approaches 'them, in order to frighten him, and make 'him fly towards the emperor's ſtation. This 'prince is ſurrounded by thirty or forty of the 'pikemen, armed with halberts or half-pikes, 'which they form into a kind of hedge, by 'reſting one knee on the ground, and preſent- 'ing the points of their weapons towards that 'ſide where they ſuppoſe the tyger will ad- 'vance: they are always in this poſture to re- 'ceive him; for he ſometimes runs with ſuch 'rapidity, that he would not give them time to 'prepare for reſiſting his efforts, were they not

'continually on their guard. The emperor keeps 'behind the pikemen, accompanied by ſome of 'his domeſtics, who hold fuſees and carabines 'ready for him to fire.

'As ſoon as they had rouſed the tyger, he 'directed his courſe up the face of the moun-'tain, and took ſhelter in a ſmall wood which 'was on the other ſide. As he had been nar-'rowly watched, he was immediately purſued; 'and the emperor, ſurrounded by his pikemen, 'having advanced within muſquet-ſhot of him, 'a great number of arrows were diſcharged 'towards the place in which he had been ſeen 'to take refuge: at the ſame time, ſeveral dogs 'were let looſe, which diſlodged him a ſecond 'time: he however went no farther than the 'brow of the oppoſite mountain, where he 'crept into a ſmall thicket, from which he was 'driven with great difficulty. The horſemen 'poſted on the heights were obliged to advance 'and diſcharge arrows at random towards the 'place which he had been ſeen to enter, while 'the pikemen, who ſtood nearer, hurled large 'ſtones towards the ſame ſpot. This had nearly 'proved fatal to ſome of the horſemen; for the 'tyger, ſuddenly ſpringing up with a hideous 'yell, ruſhed towards them. In this dangerous

'ſituation,

'ſituation they were obliged to ſeek ſafety by 'making full ſpeed for the top of the mountain. 'The tyger was juſt about to ſeize one of them, 'who in flying had ſeparated from his compa- 'nions, and every one gave him up for loſt, 'when the dogs, that had been let looſe in 'great numbers after him, and which purſued 'him very cloſely, obliged him to turn towards 'them. This movement gave the horſeman 'leiſure to reach the ſummit of the mountain, 'and to ſave his life.

'The tyger however returned ſlowly towards 'the place where he had firſt taken ſhelter. 'The emperor fired three or four times, and 'ſlightly wounded him; and the hunters were 'again obliged to roll ſtones towards the place, 'and to fire ſeveral random ſhots, till, worn 'out at length by theſe attacks, the tyger darted 'up from his covert, and ran towards the ſpot 'where the emperor ſtood. His majeſty took 'his bow and arrows, with a deſign to ſhoot, 'in caſe he ſhould advance near enough; but 'when he reached the bottom of the moun- 'tain, he turned to the other ſide, and went to 'the ſame thicket in which he had been be- 'fore. The emperor quickly croſſed the valley, 'and purſued the tyger ſo cloſely, that, per-

'ceiving him without any cover, he fired twice,
'and killed him on the ſpot. All the courtiers
'immediately haſtened to view the tyger, and
'by this mark of reſpect, to pay their compli-
'ments to the emperor.'

Strangers are aſtoniſhed to ſee the boldneſs and intrepidity ſhewn by the Tartar horſes when they meet with any of theſe tygers. It is not that they do not appear frightened on the firſt appearance of theſe terrible animals; but they become inſenſibly accuſtomed to hear and ſee them, and their maſters employ a particular care in breeding them to this manner of hunting. The Tartars in general are very expert and ſkilful in the art of raiſing and breeding horſes, and they have them of all kinds and colours. They have a ſingular dexterity in taking them when they are wild, by throwing a rope with a running nooſe over their heads; they afterwards ſoon tame them, and train them for every requiſite purpoſe. They know how to enure them to cold and fatigue, and to accuſtom them to abſtinence; often, even at Pe-king, they are left without food from morning to night. They are acquainted with their diſeaſes, and the different remedies proper for each. The Tartar horſes are of a moderate height, but nowiſe to

be

be compared with thoſe of Europe for graceſulneſs and beauty; they are however vigorous, capable of ſuſtaining fatigue and long journies, and habituated to live on little food.

The *pao* may be conſidered as leopards, on account of their white ſkins interſperſed with ſmall red and black ſpots. They have the head and eyes of a tyger; but they have neither his ſtature nor voice.

Stags have multiplied prodigiouſly in the foreſts and deſerts of Tartary, which abound with a number of kinds, that differ from one another, either in their colour, ſize, or the form of their horns. The manner of hunting, called *tchao-lou*, or *calling the ſtag*, is very agreeable. Some Tartars put on artificial ſtags' heads, that have a great reſemblance to nature; and, placing themſelves in a thicket, imitate the cry which theſe animals uſe to invite the female. The males, imagining a female arrived, or on the point of arriving, immediately approach the place whence the cry ſeemed to proceed. At firſt, they ſtop at ſome diſtance, and anxiouſly conſider the ſpot where they diſcover the artificial heads: if they begin to throw up the earth with their horns, it is a ſure ſign that they are going to advance nearer; a

few moments after, they ruſh forward acroſs the thicket, which almoſt entirely conceals the hunters; but they ſave them part of the way by immediately firing upon them.

The *tael-pi* is an animal as ſmall as the ermine: cloaks are made of its ſkin, which are capable of defending both rain and cold. This kind of rat is very common in ſome cantons of the Kalkas. The *tael-pi* live under the earth, where they dig a continued ſeries of holes, equal in number to the males of which their troop conſiſts. One of them is always poſted without, to keep watch; but he flies and retreats below the earth, as ſoon as he diſcovers any one approaching: the *tael-pi*, however, ſpite of all their precaution, become the prey of the hunters. When the Tartars have found out the ſpot which they inhabit, they ſurround it, and open the earth in two or three places, throwing in lighted ſtraw to frighten theſe little animals, which, iſſuing in crowds from their ſubterranean retreats, ſuffer themſelves to be taken with facility in great numbers. Their ſkins are ſold cheap in the country, and even at Pe-king.

CHAP.

CHAP. V.

OTHER PEOPLE SUBJECTED TO THE CHINESE GOVERNMENT.

TO the preceding people we muſt ſtill add, as ſubjects of the empire, the *Si-fans*, the nation of the *Lo-los*, the *Miao-tſe* mountaineers, and the Indians of the weſtern part of *Formoſa*.

SI-FANS.

THE Si-fans, or Tou-fans, inhabit to the weſt of China and the provinces of Chen-ſi and Se-tchuen. Their country is only a continued ridge of mountains, encloſed by the rivers *Hoang-ho* on the north, *Ya-long* on the weſt, and *Yang-tſe-kiang* on the eaſt, between the 30th and 35th degrees of north latitude.

The Si-fans are divided into two kinds of people; the one are called by the Chineſe *Black Si-fans*, the other, *Yellow*—names which are given them from the different colours of their tents. The Black are the moſt clowniſh and wretched: they live in ſmall bodies, and are governed by petty chiefs, who all depend upon a greater.

The

The Yellow Si-fans are ſubject to families, the oldeſt of which becomes a lama, and aſſumes the yellow dreſs. Theſe lama-princes, who command in their reſpective diſtricts, have the power of trying cauſes, and puniſhing criminals; but their government is by no means burdenſome; provided certain honours are paid them, and they receive punctually the dues of the god Fo, which amount to very little, they moleſt none of their ſubjects. The greater part of the Si-fans live in tents; but ſome of them have houſes built of earth, and even brick. their habitations are not contiguous; they form at moſt but ſmall hamlets, conſiſting of five or ſix families. They feed a great number of flocks, and are in no want of any of the neceſſaries of life. The principal article of their trade is rhubarb, which their country produces in great abundance. Their horſes are ſmall; but they are well ſhaped, lively and robuſt.

Theſe people are of a proud and independent ſpirit, and acknowledge with reluctance the ſuperiority of the Chineſe government, to which they have been ſubjected: when they are ſummoned by the mandarins, they rarely appear; but the government, for political reaſons, winks at this contempt, and endeavours to keep theſe in-

intractable ſubjects under, by mildneſs and moderation: it would, beſides, be difficult to employ rigorous means in order to reduce them to perfect obedience—their wild and frightful mountains (the tops of which are always covered with ſnow, even in the month of July), would afford them places of ſhelter, from which they could never be driven by force.

The cuſtoms of theſe mountaineers are totally different from thoſe of the Chineſe.—It is, for example, an act of great politeneſs among them to preſent a white handkerchief of taffety or linen, when they accoſt any perſon whom they are deſirous of honouring. All their religion conſiſts in their adoration of the god *Fo*, to whom they have a ſingular attachment: their ſuperſtitious veneration extends even to his miniſters, on whom they have conſidered it as their duty to confer ſupreme power, and the government of the nation.

Some of their rivers waſh down gold mixed with their ſands: they are acquainted with the art of applying it to uſe, and form it into vaſes and ſmall ſtatues, of which they often make offerings to their idol; it even appears that the uſe of gold is very ancient among them; for Chineſe books relate, that under one of the em-

emperors of the dynaſty of *Han*, an officer having been ſent to the *Si-fans* to complain of the ravages committed by ſome of their chiefs, they endeavoured to appeaſe him by making him a preſent of a piece of gold plate, which the officer refuſed, telling the *Si-fans*, that rice ſerved up in golden diſhes was to him inſipid food.

Theſe people have loſt much of their ancient ſplendour; for the *Si-fans*, who at preſent are confined in a wild country, where they have not a ſingle city, enjoyed formerly an extenſive dominion, and formed a powerful and formidable empire, the chiefs of which have often given great uneaſineſs to the emperors of China. They poſſeſſed towards the eaſt ſeveral tracts of land, which at preſent make part of the provinces of *Se-tchuen* and *Chen-ſi*; they even extended their conqueſts to China, ſo as to render themſelves maſters of ſeveral cities of the ſecond claſs, of which they formed four principal governments: in the weſt, they ſeized upon all the countries which lie beyond the river *Ya-long*, and reach as far as the boundaries of Cachemir; but inteſtine diviſions inſenſibly weakened this great monarchy, and at length brought it to ruin. The Chineſe annals fix the epocha of its downfall about the year 1227: ſince that time,

time, the *Si-fans* have retired to their native mountains, where, from being a conquering and poliſhed people, they have again ſunk into their original barbarity.

LO-LOS.

THE *Lo-los* diſperſed throughout the province of *Yun-nan* compoſe a particular people, diſtinct from the Chineſe. They were formerly governed by their own ſovereigns; but they ſubmitted to the emperor of China, on condition of their having the ſeals, and enjoying for ever all the honours of Chineſe mandarins. The emperor ſtipulated in this agreement, that they ſhould be dependant on the governors of the province in civil affairs, in the ſame manner as Chineſe mandarins of equal rank; that beſides, they ſhould receive from him the inveſtiture of all their lands; in which however they were to exerciſe no juriſdiction without his conſent: the emperor engaged on his part to inveſt none but the neareſt heirs of each family.

The *Lo-los* are well made, and enured to labour. They have a particular language of their own, and a manner of writing which appears to be the ſame as that of the bonzes of Pegu

and Ava. Theſe cunning prieſts have inſinuated themſelves into the favour of the richeſt and moſt powerful of the *Lo-los* who inhabit the weſtern part of *Yun-nan*, and have introduced among them the worſhip and religious ceremonies of their country; they have even induced them to build large temples, the architecture of which is entirely different from that of the Chineſe.

The princes of the *Lo-los* are abſolute maſters of their ſubjects, and have the right of puniſhing them, even by death, without waiting for the anſwer of the viceroy: there are no deſpots more readily obeyed by their ſlaves, than theſe lords by their ſubjects.

Theſe princes have a great number of officers attached to their perſonal ſervice; they alſo appoint commanders to all the troops which they have under their inſpection: this militia is compoſed of cavalry and infantry, who are armed with bows and lances, and ſometimes muſquets. The iron and copper-mines which are contained in the bowels of their mountains, enable them to make their own armour. Theſe mountains alſo abound with mines of gold and ſilver.

The dreſs of the Lo-los conſiſts of plain drawers; a veſt of cotton, which hangs down

to

to their knees, and a ſtraw hat; their legs are entirely bare, and they wear only ſandals: their princes dreſs after the Tartar faſhion, and generally uſe ſilk-ſtuffs.

The women have a long robe, which covers their whole body down to their feet; above which they tie a ſmall cloak that reaches no farther than the girdle. In this dreſs they appear on horſeback at marriage ceremonies, or when they pay viſits, accompanied by the females in their train, who are alſo on horſeback, and by ſeveral domeſtics.

MIAO-TSE MOUNTAINEERS.

UNDER the general name of *Miao-tſé* are comprehended ſeveral tribes, who differ from one another only by ſome particular cuſtoms. This half-barbarous people are diſperſed throughout the provinces of *Se-tchuen*, *Koei-tcheou*, *Hou-quang*, *Quang-ſi*, and on the frontiers of the province of *Quang-tong*. They often come down from their mountains, and make incurſions into the flat, open country, although the Chineſe, to reſtrain them, have built caſtles and fortreſſes in ſeveral places, in which numerous garriſons are maintained.—They are contented with putting a ſtop to their

ravages, without declaring open war againſt them; for they conſider them as ſubdued when they confine them within the limits of their own country; and when they commit any acts of hoſtility, they think it ſufficient to drive them back to their mountains, without attempting to force them from their places of retreat.

The Miao-tſé are under the government of princes, who have no leſs authority over their ſubjects than thoſe of the *Lo-los* have over theirs: they maintain a houſehold, officers and a regular militia; they have even under them ſeveral petty feudatory lords, who, although ſovereigns, are obliged to levy troops for them whenever they receive orders.

The uſual arms of the *Miao-tſé* are bows and half-pikes. Their horſes are much eſteemed by the Chineſe, on account of the nimbleneſs and agility with which they climb the mountains. When officers are choſen among them, the candidates are obliged to ride full ſpeed down the ſteepeſt declivities, and to clear at one leap very wide ditches in which large fires are kindled: theſe horſes are ſcarce in China, and are ſold at an exceſſive price.

The Miao-tſé, who inhabit the province of *Koei-tcheou*, towards *Liping-fou*, have houſes built

built of brick, which contain only one ſtory. In the lower part, they keep their horſes, oxen, cows, ſheep and hogs, which render their habitations exceedingly filthy and diſguſting, and diffuſe an infectious ſmell to the upper apartments: the Tartar princes, on this account, chooſe rather to lodge in the wretched barracks of the ſoldiers than in theſe houſes, which however appear to be pretty well built. Theſe *Miao-tſé* are collected into villages, and live in great harmony with one another. They cultivate the earth, make cloth, and manufacture a kind of carpets, which ſerve to cover them during the night. Their cloth is only a coarſe ſort of muſlin of little value; but their carpets are good and well woven. The Chineſe, who have been induced to keep up a kind of correſpondence with theſe Miao-tſé purchaſe the timber of their foreſts, which they cut down in their mountains, and deliver to the buyer by rolling it into the river that traverſes their country. When the Chineſe merchant receives it, he makes floats of it, and carries it off, after having left the price, which generally conſiſts of a certain number of cows, oxen and buffaloes. The *Miao-tſé* employ the ſkins of theſe animals for making breaſt-plates, which they cover with thin la-

mina of ſteel or copper: theſe breaſt-plates are heavy, but exceedingly ſtrong, and are much uſed by this people. The ordinary dreſs of the *Miao-tſé* of whom we are ſpeaking, conſiſts of a pair of drawers, and a kind of jacket which laps over their breaſt.

Thoſe who are diſperſed in that part of *Hou-quang* which is neareſt to the provinces of *Quang-tong* and *Quang-ſi* are equally independent, though they ſeem to acknowledge the juriſdiction of the Chineſe mandarins. They go bare-footed, and become ſo hardy by being accuſtomed to running among their mountains, that they climb the ſteepeſt rocks, and walk with amazing quickneſs over the roughеſt ground, without feeling the leaſt inconvenience.

The head-dreſs of their women is very ſingular. They place tranſverſely upon their heads a ſmall piece of board, about a foot in length, and five or ſix inches in breadth, over which they ſpread their hair, and fix it to the wood by means of wax. The *Miao-tſé* ladies conſider this as a charming head-dreſs, and do not ſeem to perceive the reſtraint to which it ſubjects thoſe who wear it; for they cannot lie down unleſs they place ſomething to ſupport their necks; and they are under the neceſſity of turning

ing their heads every moment when they walk in the highways, to avoid the buſhes with which their country is covered. They meet with ſtill greater difficulty when they have occaſion to comb their hair, which happens three or four times in a year; they are obliged to remain whole hours before a large fire to melt the wax and make it run off: after they have cleaned their hair, they arrange it anew, and again dreſs it in the ſame manner. This kind of hair bonnet is uſed only by young females: thoſe who are advanced in life pay leſs attention to dreſs, and are contented with turning their hair up and tying it in a knot on the top of their heads.

The greater part of the *Miao-tſé* are independent; but there are ſome of them who are ſubject to the Chineſe government.—Such are thoſe who live towards the middle, and ſouthern part of the province of Koei-tcheou, and who are under two diſtinct governments. Some of them are ſubject to the mandarins of the province, and make a part of the Chineſe people, whoſe cuſtoms they have adopted; a particular head-dreſs, different from the cap commonly worn by the Chineſe, is the only mark of diſtinction which they have preſerved. The reſt are ſubject to hereditary mandarins, who are

conſidered as naturalized, although Chineſe by extraction, as being deſcended from ſubaltern officers of the army of *Hong-vou*, on whom, as a reward for their ſervices, he conferred the government of a certain number of villages taken from the Miao-tſé. Theſe petty princes judge, in the firſt inſtance, the cauſes of their vaſſals, and have a right of puniſhing them, but not capitally. An appeal may be carried immediately from their tribunal to that of the *Tchi-fou*, and they poſſeſs only the powers of the *Tchi-hien* *.

The Chineſe entertain the moſt ſovereign contempt for the whole *Miao-tſé* nation. They are, according to their account, a reſtleſs and ſtill barbarous people—men without faith or probity, and, above all, notorious plunderers: but Father Regis and the other miſſionaries who made a map of their country do not give them the ſame character.—They aſſure us, on the contrary, that they found the *Miao-tſé* an active, laborious and obliging people, and remarkably honeſt and punctual in reſtoring the baggage and other effects which they had en-

* Tchi-fou, governor of a city of the firſt claſs. Tchi-hien, governor of a city of the ſecond.

truſted

truſted to their care. Theſe mountaineers, on their part, no leſs deteſt the Chineſe, whom they conſider as harſh and ſevere maſters, who, unable to ſubdue them and reduce them to a ſtate of ſlavery, keep them blocked up in their country, and cut off from all communication with their neighbours.

The exiſtence of a free and independent people, like theſe mountaineers, in the boſom of an empire ſo powerful as China, may appear no doubt extraordinary to the politicians of Europe.—Perhaps they may ſay, *How is it poſſible, that emperors, whoſe wiſdom and zeal for the good of the public have been ſo much extolled, ſhould have ſuffered this nation of free-booters to exiſt ſo long? why have they not thought of employing that immenſe number of people with which China is over-ſtocked, to exterminate or ſubject theſe domeſtic enemies, who carry their ravages daily into the heart of the provinces?* Theſe reflections, which have been often made, appear natural; but, 'What may be expedient for our European 'governments,' ſays Father Parrenin, 'is not 'always ſo for that of China. Beſides the enor- 'mous expence which ſuch an enterprize would 'occaſion, it could be attended only with fatal 'conſequences.

'Let us ſuppoſe,' continues this celebrated miſſionary, 'that the emperor had a mind to 'march thither an hundred thouſand men taken 'from the lower claſſes of the people; he could 'not raiſe that number in the neighbourhood 'of the *Miao-tſé*, without cauſing agriculture 'to be neglected, and without interrupting in 'ſeveral provinces the tranquillity of commerce. 'It would be neceſſary therefore to procure re-'cruits from a diſtance, and to collect all the 'uſeleſs and worthleſs people in the different 'cities, together with the labourers, who go 'almoſt naked; to clothe and arm them; to ap-'point them officers, and to mix them with 'diſciplined troops who might confine them 'within proper bounds: without the laſt pre-'caution, this multitude would ſoon ſpread on 'all ſides, and commit depredations on the level 'country.

'Let us ſuppoſe, farther, that this armed 'mob ſhould have the courage to climb theſe 'awful and hideous mountains, it is certain, that 'at firſt a great number of them muſt periſh in 'the attempt; and ſhould the aſſailants retreat, 'they would be baffled in their enterprize. But 'what would become of theſe fugitives? what de-

'deſolation would they not carry into all the
'neighbouring countries?

'Should they ever be brave enough to com-
'pel the *Miao-tſé* to cede their country to them,
'charmed at finding cottages ready to receive
'them, lands cultivated, flocks and every ne-
'ceſſary of life, they would eſtabliſh themſelves
'there, and become, in fact, *Miao-tſé*, more
'dangerous and formidable than thoſe they had
'expelled.

'Beſides, however troubleſome neighbours
'the *Miao-tſé* may be, perhaps it would not be
'for the advantage of China to exterminate
'them entirely. The mountains which they in-
'habit abound with bears, tygers and leopards,
'which they deſtroy in their frequent hunting-
'excurſions: were the mountains deſerted,
'theſe ferocious animals would become nume-
'rous, and afterwards overſpread and ravage
'the neighbouring countries: it is therefore ne-
'ceſſary that all theſe narrow paſſes ſhould be
'inhabited; but whatever people may poſſeſs
'them, they will ſoon become ſavage and in-
'dependent, by favour of the vaſt extent of
'territory which theſe mountains incloſe, and
'of the difficulty there is to penetrate them.'

What-

Whatever juſtneſs and ſolidity theſe reflections of Father Parrenin may appear to have, it is however certain, that a recent event has proved the fallity of the opinion entertained, that it was impoſſible for the Chineſe ever to ſubdue the *Miao-tſé*. Theſe formidable mountaineers, who enjoyed liberty and independence for two thouſand years, have been at length ſubjected. This glorious event muſt, in the judgment of the Chineſe, form one of the moſt memorable epochas in their hiſtory; and the name of KIEN-LONG will be ranked by them among thoſe of their moſt celebrated emperors: his active genius, fruitful in reſources, and firm and perſevering in its plans, brought about this happy and important revolution. The moſt powerful and intractable of the *Miao-tſé* had formed on the frontiers of Se-tchuen and Koei-tcheou, two petty ſtates; one of which was called the Greater Kin-tchouen; the other, the Leſs.—Each of theſe ſtates was governed by a diſtinct prince. About twenty-five years ago *, the *Miao-tſé* made ſome devaſtations in the territories of the empire; upon which an army was

* This detail is extracted from a letter written from Peking in 1777.

ſent

ſent againſt them. The firſt general who attacked them was defeated, and had his head cut off. His ſucceſſor, more artful, entered into a treaty with theſe half-ſavages, and cauſed rich preſents to be diſtributed among them, with which they retired to their mountains. Care was taken to inform the emperor, that the *Miao-tſé* had returned to their duty; and that they had laid down their arms, and acknowledged his authority. However, hoſtilities commenced a few years after. The emperor on this was highly incenſed; formed a reſolution of extirpating theſe turbulent ſubjects; ſent another army againſt them, divided into three bodies, each conſiſting of forty thouſand men, and ordered the commander in chief (General *Ouen-fou*) to climb their frightful mountains. The enemy, to allure him with the greater confidence, made but a faint reſiſtance in the firſt defile. After having made their way through it, the general and his troops found themſelves in a narrow paſs, where they had nothing before them but other ſteep rocks: the *Miao-tſé* then ſhewed themſelves in great force, blocked up every paſſage and outlet, and when the Chineſe were almoſt exhauſted by famine, attacked them ſword in hand, and made ſuch ſlaughter, that

that they did not ſuffer a ſingle man to eſcape. It was not known until ſeveral years after in what manner they had treated General *Ou-cn-fou*. The two other generals, who did not ſupport him, were puniſhed; one being ſtrangled, and the other ſent into baniſhment.

The emperor at length appointed *Akoui* generaliſſimo of all his forces: he could not have made a more judicious choice. *Akoui* was a man of great coolneſs and of unſhaken conſtancy, whom nothing could diſcourage, and who was not afraid of diſobliging the emperor, ſhould the good of the ſervice require him to purſue any plan contrary to his inclination. The new general penetrated into the mountains by the ſame route as his predeceſſor; but he took care to make himſelf maſter of all the neighbouring rocks, by ordering ſome of his troops to climb them, and to preſerve a retreat. This firſt diſplay of ability let the *Miao-tſé* know what kind of a general they had to encounter. *Akoui* acted with the greateſt caution; he remained two or three months before one rock, and if he at length diſcovered that it was in the leaſt acceſſible, he took advantage of night, or a thick fog, to cauſe a ſufficient number of ſoldiers to gain its ſummit: he never retreated;

each

each ſtep he advanced, was ſo much ground loſt to the enemy. By perſiſting reſolutely in following this plan of operation, the general at length accompliſhed his deſign, and ſubdued theſe ſavage mountaineers, after having driven them into their inmoſt retreats. One of the princes who governed them periſhed in the courſe of the war; the other was taken and conducted to Pe-king, with his whole family. This conqueſt was finiſhed in the year 1776 *.

The *Miao-tſé*, to defend their liberty and country, did every thing that could be expected from human valour; even their women fought with the moſt obſtinate fury. The following ſtory is related of one of theſe female patriots.—Force and ſtratagem had been employed for two months to get poſſeſſion of a ſmall fort built on a very high rock; but without ſucceſs. One morning, at day-break, ſome of the ſoldiers on guard, being alarmed by a noiſe like that of a perſon ſtepping with great caution, approached ſoftly, when they thought they perceived ſomething in motion Two or three of

* Thoſe who are deſirous of fuller information reſpecting this war may conſult the XI. Vol. of *The General Hiſtory of China*, page 588, and *New Memoirs of China*, Vol. V.

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the nimbleſt, by the help of cramp-irons fixed to their ſhoes, ſcrambled up the rock a little way on that ſide whence the noiſe ſeemed to proceed, when they diſcovered a woman, who was drawing water. They immediately ſeized her, and aſked who compoſed the garriſon that for a long time had made ſuch an obſtinate reſiſtance in the fort.—*I*, ſaid ſhe, *I alone*; *but being in want of water, I came hither to fetch ſome, without expecting to meet you.* She then diſcovered to them a ſecret path, by which they were conducted into the fort where ſhe had remained alone, and of which ſhe had been the whole defence; ſometimes firing her muſquet, at others, tearing off fragments from the rock, which ſhe rolled down on the ſoldiers who in vain attempted to climb it.

CHAP. VI.

THE ISLAND OF TAI-OUAN, OR FORMOSA.

IT is very aſtoniſhing, that the Chineſe ſhould have been ſo late in diſcovering the iſland of Formoſa, which, if we may uſe the expreſſion, lies almoſt at their door; being only about thirty

thirty leagues diſtant from the coaſts of the province of Fo-kien. They did not know of its exiſtence until the year 1430. This iſland, ſituated between 22° 8′ and 25° 20′ of north latitude, is about eighty-five leagues in length, and twenty-five in breadth. A long chain of mountains, which runs from north to ſouth, divides it into two parts—the eaſtern and weſtern. The Dutch formed an eſtabliſhment in the weſtern part in 1634, and built the fort of Zealand, which ſecured to them the principal port of the iſland; but they were driven from thence in 1659, or 1661, by a celebrated Chineſe pirate, who made himſelf maſter of all the weſtern part, which afterwards ſubmitted in 1682 to the authority of *Kang-hi*, emperor of China.

This weſtern part of Formoſa is divided into three diſtinct governments, all ſubordinate to the governor of Taï-ouan, the capital of the iſland, who is himſelf ſubject to the viceroy of the province of Fo-kien. The capital is large, well peopled, and a place of great trade: it is equal to ſome cities of the firſt claſs in China. Every neceſſary of life may be found in it, whether the natural productions of the iſland, ſuch as rice, ſugar, tobacco, ſalt, ſtag's fleſh

dried, fruits of all kinds, abundance of medicinal herbs, cotton cloth, hemp, the bark of different trees; or foreign commodities imported thither, ſuch as Chineſe and Indian cloths, ſilk ſtuffs, varniſh, porcelain, various kinds of European goods, &c. The greater part of the ſtreets are as ſtraight as if laid out with a line, and are all covered during ſeven or eight months in the year, to moderate the exceſſive heat of the ſun. Theſe ſtreets are thirty or forty feet broad, and ſeveral of them are about a league in length; they are almoſt all bordered with houſes belonging to the merchants, or rich ſhops, in which are diſplayed ſilk ſtuffs, porcelain, lacquer-ware, and other kinds of merchandize, all ranged with great order and ſymmetry: they have the appearance of ſo many galleries ornamented in the ſame manner; and one might walk through them with much pleaſure, were not the pavement bad, and the crowd of paſſengers ſo great. The houſes for the moſt part are built of clay and bamboo-reeds, and are only thatched with ſtraw; but the awnings with which the ſtreets are covered leave nothing to be ſeen but the ſhops. There is only one beautiful houſe in the whole city, which was built by the Dutch when they were

maſters

maſters of the iſland: it is a large edifice, three ſtories high, and defended by four demi-baſtions. This capital has neither walls nor any kind of works; its harbour is good, and ſhelters veſſels from every wind; but the entrance of it becomes every day more difficult. This port formerly could be entered by two paſſages; one of which was called *Ta-kiang*, and had water ſufficient to float the largeſt veſſels; the other, which is named *Loulh-men*, has a rocky bottom, and never above nine or ten feet depth of water, even at ſpring-tides. The firſt of theſe entrances is become impaſſable, as it has often only four or five feet water, and ſeldom above ſeven or eight: the ſand that is continually waſhed into it by the ſea muſt ſoon choak it up entirely. At the mouth of this paſſage the Dutch built the fort of Zealand; but it is become uſeleſs, ſince large veſſels cannot approach it.

That part of Formoſa which the Chineſe poſſeſs preſents extenſive and fertile plains, watered by a great number of rivulets that fall from the eaſtern mountains. Its air is pure and wholeſome, and the earth produces in abundance, corn, rice and the greater part of other grains.

Moſt of the Indian fruits are found here, ſuch as oranges, bananas, pine-apples, guavas, papaws, cocoa-nuts; and part of thoſe of Europe, particularly peaches, apricots, figs, raiſins, cheſtnuts, pomegranates, water-melons, &c. Tobacco, ſugar, pepper, camphire, and cinnamon are alſo common. Horſes, ſheep and goats are very rare in this iſland; there are even few hogs, although theſe animals abound in China: domeſtic poultry, ſuch as fowls, geeſe and ducks, are exceedingly plenty; pheaſants alſo are ſometimes ſeen, and monkeys and ſtags have multiplied ſo much, that they wander through the country in large flocks.

The inhabitants of Formoſa rear a great number of oxen, which they uſe for riding, from a want of horſes and mules: they accuſtom them early to this kind of ſervice, and by daily exerciſe, train them to go as well and as expeditiouſly as the beſt horſes: theſe oxen are furniſhed with a bridle, ſaddle and crupper. A Chineſe looks as big and proud when mounted in this manner, as if he were carried by the fineſt Barbary courſer.

Wholeſome water fit for drinking is the only thing wanting in the iſland of Formoſa: it is very extraordinary, that every kind of water in it

it is a deadly poiſon to ſtrangers, for which no remedy has hitherto been found. 'One of the 'governor's ſervants,' ſays Father de Mailla, 'whom I had in my train (a ſtrong and robuſt 'man), truſting too much to the force of his 'conſtitution, would not believe what had been 'told him concerning this water; he drank 'ſome of it, and died in leſs than five days, 'after every medicine and antidote had been 'adminiſtered without ſucceſs. There is none 'but the water of the capital which can be 'drunk: the mandarins of the place therefore 'always took care to tranſport a ſufficiency of 'it in carts for our uſe.' F. de Mailla ought to have informed us, whether this water has the ſame effect on *natives* of the country. He adds, that at the bottom of a mountain a league diſtant from *Fong-kan-hien*, there is a ſpring that produces a ſtream the water of which is of a whitiſh blue colour, and ſo noxious, that no one can approach it.

There are few mulberry-trees in Formoſa, conſequently little ſilk is made in the country; numerous manufactures however would ſoon be introduced into it, were the Chineſe permitted indiſcriminately to tranſport themſelves thither, and to form eſtabliſhments in the iſland.

Thoſe who go to it muſt be protected bypaſſports from the Chineſe mandarins, and theſe paſſports are ſold at a dear rate; ſecurities are beſides required. This is not all: when they arrive, money muſt be given to the mandarins who are appointed to examine thoſe who enter or quit the iſland, and who generally diſcharge this duty with the moſt rigid ſeverity. If they give no preſent, or offer only a trifle, they meet with little mercy, and are ſure to be ſent back, whatever paſſport they may have. The Chineſe, through policy, connive at theſe exactions, to prevent too great a number of people from emigrating to this iſland, which is rendered a place of great importance by its proximity to China.

They fear, and with great reaſon (eſpecially ſince Tartar emperors have been on the throne), that if any revolt ſhould happen in Formoſa, its influence might ſpread, and occaſion great diſturbance in the whole empire: on this account, the Tartars keep a garriſon there of ten thouſand men, which they take care to change every three years, or even oftener, if they judge it neceſſary.

Beſides the capital, of which we have ſpoken, the Chineſe have alſo two other cities, and ſome vil-

villages, where they inhabit alone; for they do not permit the Indians, who are their ſubjects, to live among them: they ſuffer none to remain but thoſe who are either their ſlaves or domeſtics. Theſe Indians are united into forty-five villages, thirty-ſix of which lie to the north, and nine towards the ſouth. The northern villages are very populous, and the houſes are built almoſt after the Chineſe manner. The habitations of the ſouthern iſlanders are only heaps of huts, or cottages of earth: in theſe huts they have neither chairs, benches, tables, beds, nor any piece of furniture; the middle part is occupied by a kind of hearth, or chimney, raiſed two feet high, and conſtructed of earth, upon which they dreſs their victuals. Their ordinary food is rice, other ſmall grain, and the game which they catch by courſing or kill with their arms. Theſe iſlanders run with ſuch ſurpriſing ſwiftneſs, that they can almoſt outſtrip the fleeteſt greyhound. The Chineſe attribute this agility to the precaution they take of confining their knees and reins by a cloſe bandage until the age of fourteen or fifteen. Their favourite arms are lances, which they dart to the diſtance of ſixty or eighty feet, with the greateſt dexterity and preciſion. They uſe bows and arrows,

and can kill a pheaſant on wing with as much certainty as an European ſportſman could with a fuſee. Theſe people are very dirty in their manner of eating; they have neither plates, diſhes nor ſpoons, nor even the ſmall ſticks uſed in China; whatever they dreſs is placed on a plain board, or mat, and they make uſe of their fingers for conveying it to their mouths; they eat fleſh half raw, and, provided it has been only preſented to the fire, it appears to them excellent. Their beds are formed of freſh-gathered leaves. They go almoſt naked, and wear only a piece of cloth, which hangs from their girdle to their knees. Thoſe among them who, according to the judgment of the chiefs of the village, have borne away the prize for agility in running, or dexterity in the chaſe, obtain the honourable privilege of making on their ſkin, by a very painful operation, ſeveral fantaſtical figures of flowers, trees and animals: all have the right of blackening their teeth, and of wearing ornaments of bracelets and crowns made of ſhells and cryſtal.

The iſlanders who inhabit the northern part, where the climate is ſomething colder, clothe themſelves with the ſkins of the ſtags which they kill in hunting: they make a kind of dreſs

of

of them, without ſleeves, that pretty much reſembles a dalmatic*. They wear on their heads caps in the form of a cylinder, made of palm-leaves, and ornamented with ſeveral crowns placed one above another, on the top of which they fix plumes compoſed of the feathers of a cock or pheaſant.

The marriage ceremonies of the inhabitants of Formoſa approach near to the ſimple laws of nature: they neither purchaſe, as in China, the women whom they eſpouſe, nor does intereſt ever preſide over their unions; fathers and mothers are ſcarcely ever conſulted. Has a young man a mind to marry, and has he at length fixed his affection on a young girl; he appears for ſeveral days following near the place where ſhe lives, with a muſical inſtrument in his hand. If the young woman is ſatisfied with the figure of her gallant, ſhe comes forth and joins him: they then agree, and ſettle the marriage contract. After this they give notice to their parents, who prepare a wedding-dinner, which is always given in the houſe where the young woman reſides, and where the bridegroom re-

* A veſtment without ſleeves, worn at the altar by the Roman clergy.

mains, without returning again to his father. The young man afterwards conſiders the houſe of his father-in-law as his own; he becomes the whole ſupport of it, and he has no farther connection with that of his father; like married women in Europe, who generally quit their paternal home in order to live with their huſbands. Theſe iſlanders therefore ſeldom offer up vows for obtaining male children; they prefer daughters, becauſe they procure them ſons-in-law, who become the ſupports of their old age.

Although theſe iſlanders are entirely ſubjected to the Chineſe, they ſtill preſerve ſome remains of their ancient government.—Each village chooſes three or four old men from among thoſe who have the greateſt reputation for probity. By this choice they become the rulers and judges of the reſt of the hamlet; they have the power of finally determining all differences; and if any one ſhould refuſe to abide by their judgment, he would be immediately baniſhed from the village, without hopes of ever being able to re-enter it, and none of the inhabitants would afterwards dare to receive him.

The natives of Formoſa pay in grain the tribute impoſed on them by the Chineſe. To regulate

regulate every thing that concerns the laying on and collecting of this impoſt, government have eſtabliſhed a Chineſe in every village, who is obliged to learn the language, and act as interpreter to the mandarins. Theſe interpreters are moſt cruel extortioners to the miſerable people, whom they ought rather to protect: they are ſuch inſatiable leeches, that they can ſcarcely ever be ſatisfied. This daily and domeſtic tyranny has already cauſed the defection of three villages in the ſouthern part of the iſland, where formerly there were twelve. The inhabitants of theſe villages revolted, expelled their interpreters, refuſed to pay tribute any longer to the Chineſe, and have united themſelves to the independent nation in the eaſtern part of the iſland.

It was in the iſland of Formoſa, that John Struys affirms to have ſeen with his own eyes a man who had a tail more than a foot in length, covered with red hair, and greatly reſembling that of an ox. This man with a tail ſaid, that his deformity, if it was one, proceeded from the climate, and that all thoſe of the ſouthern part of the iſland were born with tails like his.—But John Struys is the only author who atteſts the exiſtence of this extraordinary

ordinary race of men: no other writer who has ſpoken of Formoſa makes the leaſt mention of them. Another circumſtance, no leſs ſingular, and which appears to be little better authenticated, is, that in this iſland women are not permitted to bring forth children before they are thirty-five, although they are at liberty to marry long before that age. Rechteren * thus expreſſes himſelf concerning this ſtrange cuſtom:

'When women are firſt married, they bring 'no children into the world; they muſt, before 'that is permitted, have attained the age of 'thirty-five or thirty-ſeven. When they are 'big with child, their prieſteſſes pay them a 'viſit, and tread on their bellies with their feet, 'if it be neceſſary, and make them miſcarry, 'with perhaps greater pains than they would 'have in being brought to bed. It would be 'not only a ſhame, but an enormous crime 'to bring forth a child before the term pre-'ſcribed. I have ſeen ſome females who had 'already deſtroyed the fruit of their womb 'fifteen or ſixteen times, and who were big for

* Collection of the Voyages of the Dutch Eaſt-India Company, Vol. V. page 96.

'the

'the ſeventeenth when it was lawful for them 'to bring forth a living child.'

To our deſcription of Formoſa, we ſhall add the following account of the dreadful diſaſter that lately befel this unhappy iſland. The details were conveyed to us by a letter from Peking, addreſſed to Mr. Bertin, and dated the 14 of July, 1782.

'The waters of the ocean have well nigh de- 'prived China of one of its moſt valuable ma- 'ritime poſſeſſions. The iſland of Tay-ouan, 'known in Europe by the name of Formoſa, 'has been almoſt ſwallowed up by them. It has 'been reported here, that part of the mountain 'which divides the iſland has ſunk and diſap- 'peared; that the reſt has been overturned, and 'that the greater part of the inhabitants have 'periſhed. Such have been for ſome days the 'popular reports in this capital. Government 'however has put a ſtop to them by informing 'the public of the real truth; ſuch as it is has 'been announced to the emperor by the officers 'who have this ſmall portion of his territories 'under their juriſdiction. I cannot do better 'than tranſcribe what they have written.

'The diſpatches of the Chineſe officers, ad- 'dreſſed to the emperor, run thus:

"*BECHEN*,

" *BECHEN*, governor-general of the pro-
" vinces of *Fo-kien* and *Tche-Kyang-ja*, viceroy
" of *Fo-kien*, and others, make known to your
" majeſty, the diſaſter that has lately befallen
" the iſland of Tay-ouan. *Mon-ha-hon*, and
" other principal officers of this iſland, have
" acquainted us, that on the 21ſt of the fourth
" moon," (May 22d, 1782) " a moſt furious
" wind, accompanied with heavy rain and a
" ſwell of the ſea greater than ever remembered,
" had kept them under continual apprehenſion
" of being ſwallowed up by the waves, or buried
" in the bowels of the earth, from the hour of
" *yn*, until the hour *ouei* *. This dreadful tem-
" peſt ſeemed to blow at the ſame time from the
" four cardinal points of the compaſs, and con-
" tinued with equal violence during the above-
" mentioned time. The buildings where the
" tribunals were held, the public granaries, the
" barracks, ſalt-warehouſes and works, have
" been totally deſtroyed, and every thing they
" contained is loſt: warehouſes and work-ſhops,
" as well as private houſes, for the moſt part,

* The hours of the Chineſe are double ours: the hour *yn* begins at three in the morning, and ends at five; *ouei* begins at three in the afternoon, and ends at five.

" preſent

" preſent nothing but ruins and heaps of rub-
" biſh. Of twenty-ſeven ſhips of war which
" were in the harbour, twelve have diſappeared;
" two others have been daſhed to pieces, and ten
" are ſhattered in ſuch a manner, that they are
" rendered entirely unfit for ſervice; other
" ſmaller veſſels of different ſizes, above an
" hundred in number, have ſhared the ſame
" fate; eighty have been ſwallowed up; five
" others, which had juſt taken in a lading of
" rice for Fo-kien, have ſunk, and their car-
" goes, which amounted to 100,000 buſhels,
" are wholly loſt. With regard to other veſſels,
" whether ſmall or great, which had not en-
" tered the harbour, ten or twelve of the largeſt
" are reckoned to have been ſwallowed up;
" thoſe of inferior ſize, as well as a prodi-
" gious number of barks, boats and other ſmall
" veſſels of different kinds, have diſappeared,
" without leaving the leaſt piece of wreck be-
" hind them. As the whole iſland has been co-
" vered with water, the proviſions have been
" either ſwept away, or ſpoilt ſo as to render
" them prejudicial to the health of thoſe who
" uſe them in their preſent ſtate. The crops
" are entirely loſt. When we ſhall have been
" in-

formed of particulars, we ſhall not fail to give your majeſty the earlieſt intelligence of "them."

"After having received this letter from *Mon-*
"*ha-hon*, and the other principal officers reſiding
"at *Tay-ouan*, I employed the utmoſt diligence
"to give every aſſiſtance in my power to this un-
"fortunate iſland; and I ordered the travelling
"commiſſary, and Trey-ouer, general of the
"province, to get particular information of
"the number of thoſe who have periſhed, of
"the houſes deſtroyed, and of the quantity
"of ſalt and other proviſions that has been loſt:
"I have likewiſe enjoined them to rebuild
"with the utmoſt expedition, the tribunals,
"granaries and other public edifices; to diſ-
"patch proper perſons to ſearch for the veſſels
"and ſhips that have diſappeared; to repair
"thoſe which are not altogether unfit for ſer-
"vice, and to ſend immediately to the neigh-
"bouring countries for ſalt and other neceſſary
"proviſions; but, above all, to aſcertain, in the
"moſt accurate manner, the different loſſes
"ſuſtained by the inhabitants, and the preciſe
"number of people that have periſhed, in order
"that I may be able to give the fulleſt in-
"formation to your majeſty."

'The

'The emperor of China cauſed a particular 'detail of theſe loſſes to be publiſhed, together 'with the following letter:

"TCHANG-YU, &c. Tchem-hoeï-Thon-"Tſong-tou of Fo-kien, and others, have in-"formed me of the diſmal event that hath taken "place in the iſland of Tay-ouan, which is "a diſtrict of the province of Fo-kien. They "have written to me, that on the 21ſt of the "fourth moon." [Here the emperor repeats 'what is contained in the preceding letter, and 'continues thus:] "I command Tſong-tou to "get the beſt information he can of the dif-"ferent loſſes ſuſtained by the inhabitants of "the iſland, and to tranſmit the particulars to "me, in order that I may give them every "aſſiſtance to repair them. My intention is, "that all the houſes which have been thrown "down ſhall be rebuilt entirely at my ex-"pences; that thoſe be repaired which are only "damaged; and that proviſions, and every "thing which the people ſtand in immediate "want of, be ſupplied them. I ſhould feel much "pain, were even one among them to be neg-"lected: I therefore recommend the utmoſt "diligence and ſtricteſt inquiry, as I am de-"ſirous that none of my ſubjects ſhould en-

"certain the leaſt doubt of the tender affection "which I have for them; and that they ſhould "know that they are all under my eyes, and "that I myſelf will provide for their wants. "With regard to my ſhips of war, tribunals "and public edifices, let them be reſtored to "their former ſtate with money taken from the "public treaſury, and let the general account "of the whole expence be laid before me."

The miſſionary who ſent this account, farther ſays, from theſe letters it evidently appears, that this diſaſter happened in conſequence of an earthquake; but adds, that the volcano which occaſioned it muſt be at a prodigious depth below the ſea. He does not pretend to give an explanation of it; he is contented with obſerving, that the ſame ſcene ſeems to have paſſed at the iſland of Formoſa, as at Lima and Liſbon.

BOOK III.

STATES TRIBUTARY TO CHINA.

CHAP. I.

COREA.

COREA (which the Chineſe call *Kao-li*, and the Mantchew Tartars, *Sol-ho*) is a large peninſula, extended between China and Japan. It is bounded on the north by Chineſe Tartary, on the eaſt by the ſea and iſles of Japan, on the ſouth by the ocean, and on the weſt by the gulph and province of *Leao-tong*. This kingdom is commonly reckoned to be two hundred leagues in length from north to ſouth, and an hundred in breadth from eaſt to weſt. The great number of ſhoals and ſand-banks which ſurround the coaſts of this peninſula, render all acceſs to it by ſea equally dangerous and difficult. Its leaſt diſtance from Japan is only twenty-five leagues.

The origin of the Coreans is very obſcure: it appears that this peninſula was at firſt inhabited by different tribes, the principal of which were the *Mé*, *Kao-kiouli* and the *Hans*; theſe laſt were ſubdivided into three hordes—the *Ma-han*, *Pien-han* and the *Chin-han*. Theſe firſt inhabitants of Corea compoſed ſeveral ſtates, ſuch as that of *Tchaoſſien*, and that of *Kao-li*. In proceſs of time, they became united under the ſame government, and formed only one kingdom, which was called *Kao-li*.

The Coreans make no difficulty of believing, that their ancient chiefs were ſo many heroes ſprung from ſome deity.—They relate the following fable concerning one of their firſt kings: 'The prince of the *Kao-kiouli*,' ſay they, 'had 'in his poſſeſſion a daughter of the river *Hoang-'ho*, whom he kept cloſely ſhut up. One day 'being ſtruck by the rays of the ſun, ſhe con-'ceived, and ſome time after, brought forth an 'egg of the ſize of a buſhel: it was broken, and 'a male child was found in it, who, when he 'grew up, got the name of *Chu-mony*, which 'ſignifies *Skilful Archer*. The king made him 'intendant of his ſtables. *Chu-mony* ſuffered the 'beſt horſes to become lean, and took care to 'fatten the worſt. The king kept the latter for 'himſelf,

'himſelf, and left the former for the uſe of his 'intendant. One day, when they were out a 'hunting, the king gave him permiſſion to ſhoot 'at the game that might ſtart: he was very 'ſucceſsful, and killed a number of wild beaſts, 'which inſpired the king with jealouſy, and 'made him reſolve to rid himſelf of his rival. '*Chu-mony* perceived the king's deſign, and be-'took himſelf to flight. He arrived at a river, 'which he was unable to paſs; and being 'cloſely purſued, *What!* ſaid he, *ſhall I, who am 'the ſon of that bright luminary which enlightens 'the earth, and grandſon of the god Hoang-ho, be 'ſtopped on the bank of this river, without being 'able to ſurmount the obſtacle that oppoſes my flight?* 'Scarce had he uttered theſe words, when the 'fiſhes, crowding together, formed a bridge 'with their bodies, over which he paſſed. When 'he had reached the farther ſide, he eſpied 'three perſons, one of whom was clad in can-'vaſs; the ſecond had a quilted dreſs, and the 'third was covered with aquatic herbs. They 'accompanied him to the city of *Kii-tching-kou*, 'where he aſſumed the name of *Kao*, in order 'to ſhew that he was of the race of the *Kao-'kiouli.*'

Such is the fabulous account of the origin of the Coreans, whom we believe to be of Tartar extraction.

This kingdom is governed by a ſovereign, who exerciſes an abſolute authority over his ſubjects, although he himſelf is a vaſſal and tributary of the emperor of China. As ſoon as this prince dies, the emperor deputes to his ſon two of the nobility of his court, to confer upon him the title of *koué-vang*; that is to ſay, of *king*. When the king of Corea is afraid that the ſucceſſion may occaſion diſturbance after his death, he appoints ſome prince his heir, and begs the emperor to confirm his nomination. The prince receives on his knees the inveſtiture of his ſtates, and diſtributes among the emperor's envoys the ſum of eight hundred taëls, and ſeveral other cuſtomary preſents. The miniſter of Corea repairs afterwards to Pe-king, to proſtrate himſelf before the emperor, and preſent him the tribute. The princeſs who has eſpouſed the king, cannot aſſume the title of queen, until ſhe has received it from the court of Pe-king.

The Japaneſe conquered this kingdom about the end of the ſixteenth century; but the Coreans, aſſiſted by the Tartars, who had ſubdued China,

China, drove them from their country. The Mantchews, thus maſters of Corea, endeavoured to compel their new ſubjects to ſhave their heads, after their manner, and to adopt the Tartar dreſs. This innovation irritated their minds, and occaſioned a general revolt throughout all Corea, which was at length appeaſed by the prudent care of the reigning family.

Although we are as yet little acquainted with the interior part of this kingdom, we however know, that it is divided into eight provinces, which all together contain forty diſtricts, thirty-three cities of the firſt claſs, fifty-eight of the ſecond, and ſeventy of the third. *King-kitao*, ſituated in the province of *King-ki*, is the capital of the whole kingdom, and the ordinary reſidence of the ſovereign. This prince is abſolute maſter of all the wealth of his ſubjects, which he inherits after their death. He is very rigid in the adminiſtration of juſtice; and particular puniſhments are appointed for murder, robbery and adultery. Every ſeventh year, all the freemen of the different provinces are obliged to go to court, in rotation, and to keep guard round his perſon for two months; ſo that during this year, all Corea is in motion, and under arms.

The Coreans are well made, ingenious, brave and tractable. They are fond of dancing and muſic, and ſhew great aptneſs for acquiring the ſciences, which they apply to with ardour, and honour in a particular manner. Men of learning are diſtinguiſhed from other claſſes of people by two plumes of feathers, which they wear in their caps. When merchants preſent any books for ſale to the Coreans, to ſhew their reſpect, they dreſs themſelves in their richeſt attire, and burn perfumes before they treat concerning the price.

The Northern Coreans are larger-ſized, and more robuſt than thoſe of the ſouth; they have a taſte for arms, and become excellent ſoldiers: in combat they uſe croſs-bows and very long ſabres.

The Coreans do not inter their dead until three years after their deceaſe; they wear mourning for a father or mother three years, and for a brother, three months. When they perform the ceremony of interment, they place around the tomb the clothes, chariot and horſes of the deceaſed, and whatever elſe he ſhewed the greateſt fondneſs for when alive; all which they leave to be carried away by thoſe who aſſiſted at the funeral.

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Their houſes conſiſt of only one ſtory, and are very ill built: in the country they are of earth; in cities, generally of brick; but they are all thatched with ſtraw. The walls of their cities are conſtructed after the Chineſe manner, with ſquare turrets, battlements and arched gates.

Theſe people have borrowed their writing, dreſs, religious worſhip, ceremonies, belief of the tranſmigration of ſouls, and the greater part of their cuſtoms, from the Chineſe. Their women are leſs confined than thoſe of China, and have the liberty of appearing in company with the other ſex, which often expoſes them to the ſarcaſms and ridicule of their neighbours. The Coreans alſo differ from the Chineſe in their marriage ceremonies: in China, fathers and mothers often marry their children without their conſent, and even without their knowledge; in the kingdom of Corea, the contracting parties chooſe for themſelves, nor do they regard the inclination of their parents, or ever ſuffer them to throw any obſtacles in the way of their union.

The principal productions of Corea are wheat, rice and ginſeng. Small bruſhes for painting are made here of the hair of a wolf's tail,

which are highly eſteemed in China. This country produces gold, ſilver, iron, foſſil ſalt, caſtor and ſable's ſkins, and a yellow varniſh, the ſplendour of which is almoſt equal to gilding: the tree from which this gum diſtils has a great reſemblance to the palm-tree.

China imports every year a conſiderable quantity of the paper of Corea. It is made of cotton, is as ſtrong as cloth, and thoſe who write on it make uſe of a ſmall hair bruſh or pencil: before it can be written on with our European pens, it muſt be done over gently with a little alum-water; without this precaution, it would not bear the ink. With this paper the Coreans partly pay the tribute due to the emperor: they ſupply the palace every year with it. The Chineſe do not purchaſe it for writing, but for filling up the ſquares of their ſaſh-windows, becauſe, when oiled, it reſiſts the wind and rain much better than theirs; they alſo uſe it as wrapping-paper; it is likewiſe ſerviceable to their taylors, who rub it between their hands until it becomes as ſoft and flexible as the fineſt cotton cloth, inſtead of which they often employ it in lining clothes. What is moſt ſingular in this paper, is, that if it be too thick for the purpoſe intended, it may be eaſily ſplit into two

two or three leaves; and theſe leaves are even ſtronger, and leſs liable to be broken, than the beſt paper of China.

The ſea coaſts of Corea are very abundant in fiſh: great numbers of whales are found there every year towards the north-eaſt, ſeveral of which, it is ſaid, carry in their bodies the darts and harpoons of the French and Dutch, from whom they have eſcaped in the northern extremities of Europe. This ſeems to indicate the exiſtence of a paſſage from thence into theſe ſeas to the north of America.

We have ſaid, that the king of Corea is not only obliged to receive from the emperor of China the inveſtiture of his ſtates, but that his princeſs cannot aſſume the title of queen, without the conſent of the court of Pe-king. This uſage, and the rights of the emperor of China, ſeem to be fully eſtabliſhed in the following petition, which was preſented to the emperor *Kang-hi*, in 1694, by the king of Corea.

'I, who am your ſubject, am a man whoſe 'deſtiny has been unfortunate: I have been a 'long time without having a ſucceſſor; but at 'length, one of my concubines has brought me 'a male child. His birth filled me with in-'expreſſible joy; and I immediately formed the

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'reſolution of exalting the mother who thus 'increaſed my happineſs; but in this I com- 'mitted an error, which has been the ſource of 'much uneaſineſs and ſuſpicion: I obliged the 'queen, my ſpouſe, to retire to a private houſe; 'and I made my ſecond wife queen in her 'ſtead. I ſhall give your majeſty a particular 'detail of the whole affair. When I at preſent 'reflect, that my ſpouſe received the patent of 'her creation from your majeſty; that ſhe has 'managed my family, aſſiſted me in ſacrifices, 'ſerved the queen my great-grandmother, and 'the queen my mother, and that ſhe wore 'mourning with me for the ſpace of three years, 'I am ſenſible that I ought to treat her with 'honour and reſpect.—But, I have allowed my- 'ſelf to be carried away by imprudence. After 'this raſh action, I was exceedingly ſorry; and 'now, that I may gratify the deſires of the 'people of my kingdom, I am reſolved to re- 'ſtore my ſpouſe to her royal dignity, and ſend 'back my concubine to her former condition. 'By theſe means, order will be eſtabliſhed in my 'family, and a foundation laid for good morals 'and for the reformation of the whole ſtate.

'I, who am your ſubject, though I have diſ- 'graced, by my ignorance and ſtupidity, the

'title which I inherited from my anceſtors, 'have however ſerved your ſupreme majeſty 'theſe twenty years, and I owe what I am, to 'your beneficence—which covers and protects 'me like heaven. There is no affair, whether 'public or domeſtic, of whatever nature it may 'be, that I dare to conceal from you: I have 'been therefore emboldened to importune your 'majeſty ſo often on this ſubject; indeed, I am 'aſhamed thus to tranſgreſs the bounds of de-'cency: but, as this affair nearly concerns that 'good order and regularity which ſhould be 'obſerved in my family; and, as it is my duty 'to declare the wiſhes of the people, juſtice 'impels me to make them known to your 'majeſty with all due reſpect.'

To this petition the emperor replied by the following edict: 'Let the court to which it 'belongs deliberate, and let the reſult be laid 'before me.'

The examination of this affair belonged to the Court of Ceremonies, which determined, that the requeſt of the king of Corea ought to be granted; and this judgment was ratified by the emperor. In conſequence of this, ſeveral of his officers carried magnificent veſtments to the queen, letters of re-eſtabliſhment, and every thing

thing neceſſary to reſtore her to her former rank, with the uſual formalities.

The following year the ſame king of Corea ſent another memorial to *Kang-hi*, who, after having read it, iſſued the following edict:

'I have ſeen the compliment of the king; I 'know it: let the court to which it belongs, 'take cognizance of it. The ſtyle of his pe- 'tition is improper; it is wanting in reſpect. I 'command that it may be examined, and that 'the court, after deliberation, will inform me.'

After this order, the *Li-pou*, or *Court of Ceremonies*, condemned the king of Corea to pay a fine of ten thouſand Chineſe ounces of ſilver, and to be deprived, for three years, of the preſents annually given him when he ſends a deputation to pay his tribute.

We ſhall conclude this chapter with an obſervation which relates to the natural hiſtory of China, and which ſeems to furniſh a new proof of the revolutions which the ſurface of our globe has ſucceſſively experienced. We read in a Chineſe book entitled *Quang-yu-ki*, that the ancient city where *Kipé*, king of Corea, eſtabliſhed his court, was built in a place which at preſent forms part of the territories of *Yong-ping-fou*, a city of the firſt claſs, in the province of

of *Pe-tcheli*. If this be admitted as a fact, we may from thence conclude, that theſe territories formerly belonged to Corea, and that the gulph of *Leao-tong*, which at preſent ſeparates this kingdom from the province of *Pe-tcheli*, did not then exiſt, and that it has been formed ſince; for it is not probable, that a ſovereign would have fixt his reſidence without the boundaries of his kingdom, or in aplace where he was ſeparated from it by a wide and extenſive ſea.

This conjecture will not appear deſtitute of probability, when we ſupport it by other circumſtances which are admitted as facts by the Chineſe. When *Yu*, ſirnamed *The Great*, undertook to drain and carry off the waters which had inundated the low grounds of ſeveral provinces under the reigns of *Chun* and of *Yao*, he began by the river *Hoang-ho*, the overflowing of which had cauſed the greateſt devaſtation. He went in ſearch of its ſource to the boſom of Tartary, from whence he directed its courſe acroſs the provinces of *Chan-ſi*, *Chen-ſi*, *Ho-nan* and *Pe-tcheli*. Towards its mouth, in order to weaken the rapidity of its waters, he divided them into nine channels, through which he cauſed this river to diſcharge itſelf into the eaſtern

eaſtern ſea, near the mountain of *Kie-che-chan*, which then formed a promontory.

Since *Yu* to the preſent time (that is to ſay, in the ſpace of about 3950 years), the river *Hoang-ho* has departed ſo much from its ancient courſe, that its mouth at preſent is ſix degrees farther ſouth. It flowed into the ſea formerly, under the 40th degree of north latitude; at preſent, nearly under the 34th. We muſt alſo remark, that the mountain *Kie-che-chan*, which was formerly united to the main land of *Yong-ping-fou*, ſtands at preſent in the ſea, at the diſtance of five hundred *lys*, or fifty leagues, to the ſouth of that city. If the ſea has been able to cover with its waters that extent of territory which at preſent forms part of the gulph of *Leao-tong*, may we not be permitted to ſuppoſe, that like inundations might have formed ſucceſſively the whole of that gulph, the ancient exiſtence of which ſeems ſo ill to agree with the reſidence of the king of Corea in the territories of *Yong-ping-fou?* It is true, the Chineſe hiſtory makes no mention of ſo conſiderable a phyſical revolution; but it is equally ſilent with regard to the five hundred *lys* extent of ground which is at preſent covered by the ſea beyond the mountain of *Kie-che-chan*. Beſides,

of

of all the changes which the ſurface of our globe experiences, thoſe only are conſigned to the page of hiſtory which happen ſuddenly, and which conſequently make more impreſſion on the minds of men: mention will be made of an extraordinary earthquake, a city ſwallowed up, or a mountain removed; but little notice is generally taken of thoſe inſenſible changes which are effected gradually and without convulſing nature. Theſe facts are ſeldom obſerved until after a long ſeries of years; and they, for the moſt part, eſcape the attention of the inhabitants, as well as that of hiſtorians.

CHAP. II.

TONG-KING.

THE kingdoms of Tong-king and Cochinchina compoſed formerly one of the moſt extenſive provinces of China, called *Ngan-nan*, or *Southern Repoſe*. Three hundred years before the Chriſtian æra, theſe countries were uncultivated, and inhabited only by ſavages, who had neither books nor characters, and who were un-

unacquainted with any form of government, and entirely ignorant of the laws of marriage. It was only, as is ſaid, about the year 214 before the birth of Chriſt, that theſe countries began to aſſume a new appearance. The famous *Ki-hoang-ti*, emperor of China, having newly conquered Tong-king and Cochinchina, aſſembled more than five hundred thouſand perſons from different parts of his empire, whom he ſent into the ſouthern extremities of the provinces of Quang-ſi and Canton, and alſo into Tong-king and Cochinchina. The arrival of ſo numerous a colony filled theſe two kingdoms with Chineſe families, who eſtabliſhed themſelves there, and gradually introduced the characters, government and religion of the Chineſe.

But the Tonquineſe were ſoon wearied of having the Chineſe for maſters: they leagued themſelves with the people of Cochinchina, and united their forces to ſhake off a foreign yoke. Two Tonquineſe ladies put themſelves at the head of the revolted troops: they were ſiſters, and poſſeſſed all thoſe warlike qualities which are neceſſary to form a heroine. They cauſed the frontiers to be fortified, diſciplined their numerous army, and animated the ſoldiers to defend their country. *Mayven*, the general who was

was ſent againſt them at the head of a formidable army, ſtood in need of all his courage and military ſkill, to attack with ſucceſs the Tonquineſe forces. Every ſtep was reſolutely diſputed with him; and he could not advance but by gaining freſh battles. In every action, the two heroines diſplayed equal judgment and bravery; but they at length fell, with their arms in their hands, in a bloody battle, which was fought near the lake *Sy-hou*. The Tonquineſe troops were cut to pieces, and *Tong-king* was entirely ſubdued. This battle was fought about fifty years after our æra. The Chineſe general, to commemorate his victory, cauſed two brazen pillars to be erected on the boundaries that ſeparate *Tong-king* from the province of *Quang-ſi*. Theſe pillars, which ſtill ſubſiſt, have the following inſcription: *When theſe pillars ſhall be deſtroyed, Tong-king will periſh.* The Tonquineſe at preſent conſider this inſcription as a prophecy, and theſe columns as monuments to which the deſtiny of their kingdom is inſeparably attached: they therefore take great care to preſerve them by ſheltering them from the injuries of the air. It is pretended, that the ſame general erected like pillars on the confines of Tong-king and the province of Canton; but

but theſe do not exiſt: they muſt either have been deſtroyed, or tranſported to ſome other place, ſince fruitleſs reſearches have from time to time been made, in order to find them, by digging up the earth in the neighbourhood of the ſpot where they were ſaid to have been placed.

There are few countries that have been ſubject to more revolutions than Tong-king: ſometimes quietly ſubmitting to the Chineſe government; ſometimes abandoned to revolt, and ruled by uſurpers eagerly bent on deſtroying one another; ſometimes torn by inteſtine or foreign wars; ſometimes humbled; and at others, giving laws to its neighbours, this ſtate, for ſeveral centuries, ſeems to have been particularly expoſed to political convulſions.

China, wearied of the wars which ſhe had already ſupported, and haraſſed by the reſtleſs and turbulent diſpoſition of theſe people, exceſſively jealous of their liberty, abandoned the project of enſlaving this kingdom. She at length conſented that it ſhould be governed by its own kings, provided they acknowledged themſelves her tributaries—which was agreed to. It is ſaid, that the firſt tribute which the Tonquineſe paid, conſiſted in three ſtatues of gold, and as many

of

of ſilver, which they engaged to ſend every ſeven years to the emperor.

The throne of *Tong-king* was ſucceſſively occupied for 222 years by eight princes of a family called *Ly*; but this family becoming extinct in 1230, the ſovereign authority paſſed to the family of *Tchin*, which ſubſiſted only till 1406. This ſecond royal line failing, the emperor of China, *Yong-lo*, followed the counſel of his generals and ſeveral of the Tonquineſe nobility, who adviſed him to reduce *Tong-king* into a Chineſe province. In conſequence of this, he appointed a governor-general to the new province, a treaſurer, a ſupreme judge for criminal matters, mandarins and tribunals for civil, governors for cities of the ſecond and third claſs, mandarins to receive the tribute and taxes, commanders for the troops and fortreſſes, intendants of commerce, highways, public buildings and the marine; together with a tribunal for the management of colleges and public ſchools. A map of Tong-king, a liſt of its inhabitants, and an inventory of the principal effects found in it, were carried to court and preſented to the emperor. According to theſe accounts, the number of inhabitants amounted to more than three hundred and twelve *ouans*

of families. An *ouan* is equal to ten thouſand; three hundred and twelve *ouans* of families therefore make three millions one hundred and twenty thouſand; and, ſuppoſing each family to conſiſt of ſix perſons, the whole number of people would be eighteen millions ſeven hundred and twenty thouſand. There were found at that time in Tong-king two hundred and thirty-five thouſand nine hundred oxen, horſes or elephants; thirteen millions ſix hundred thouſand *tan* of rice (a *tan*, under the reign of the emperor *Yong-lo*, weighed an hundred and twenty Chineſe pounds); eight thouſand ſix hundred and ſeventy barks, and two millions five hundred and thirty-nine thouſand eight hundred pieces of armour. We are not informed of the quantity of gold, ſilver, iron, copper, ſilk, cloth, furniture, jewels, curioſities, &c. which were then found. The details of theſe might perhaps be conſigned to ſome other memoir, never publiſhed.

That part of *Tong-king* where the emperor had neglected to place ſtrong garriſons, ſoon gave new proofs of its uſual indocility: the people again took up arms; and an able officer, named *Lyli*, put himſelf at the head of the rebels. After a great number of battles, the ſucceſs

ceſs of which was various, *Lyli* undertook to perſuade the emperor, that one *Tchin-hao* was a branch of the royal family of *Tchin*. The emperor, who only wanted a pretence for terminating a burdenſome war, was overjoyed to find him. *Tchin-hao* was proclaimed king; and the Chineſe troops had orders to evacuate Tong-king. *Lyli* then found himſelf abſolute maſter; and *Tchin-hao*, who was but the ſhadow of a king, having died without iſſue in 1428, the emperor, after having been aſſured that the royal family was entirely extinct, declared *Lyli* hereditary governor of Tong-king, and received his deputies, preſents, and a ſolemn act, by which he acknowledged himſelf a tributary and vaſſal of the empire. His ſon, who ſucceeded him, obtained the title of king.

This family enjoyed the throne peaceably until the beginning of the ſixteenth century, when an ambitious ſubject had the boldneſs to declare himſelf a deſcendant from the royal family of *Tchin*: he brought about an inſurrection of the people, cauſed the reigning prince to be aſſaſſinated, and uſurped the ſovereign authority. This revolution was quickly followed by another: one of the grandees of the court, named *Mo-teng-yong*, attacked the uſurper, gave

him battle, entirely defeated his army, and, in concert with other grandees of the ſtate, cauſed the nephew of the aſſaſſinated prince to be proclaimed king.

This was the moſt ſignal ſervice that a ſubject could do to his maſter.—But the new king carried his gratitude too far: he was imprudent enough to grant *Mo-teng-yong* unlimited and abſolute authority in the government of the ſtate. This exceſs of power elated the miniſter, and made him conceive a deſire of becoming ſole ſovereign: he ſoon dropped the maſk, and openly aſſumed the title of prince. The weak king, accompanied by his mother, retired to the weſtern part of Tong-king, where he ſecured himſelf by fortifications, while all the eaſtern part ſubmitted to the authority of the uſurper. The firſt care of the lawful ſovereign, was to ſend deputies to the court of China: but *Mo-teng-yong* had placed ſpies on the frontiers; and, by his activity and intrigues, the deputies of *Li-ning* were arreſted on the way; ſome of them were even put to death.

However, in 1537, one of theſe deputies had the good fortune to reach court; and the emperor learned from the petition of Prince *Li-ning* all the events that had happened in Tong-king;

king: he immediately ordered ſome of the nobility to repair to the frontiers, and to inquire into the real cauſe of theſe diſturbances, of which he had then received the firſt information.

Mo-teng-yong, in the mean time, did not remain inactive: he alſo ſent deputies to the emperor, and ſpared no pains to procure protectors at court. His addreſs had the deſired ſucceſs; and he found ſuch powerful friends, that they prevailed on the emperor to refer for examination the propoſals he had made, and to treat him with mildneſs.

In 1540, the Chineſe commiſſioners arrived at the frontiers of Tong-king. *Mo-teng-yong* ſent as deputy to them one of his own ſons accompanied by forty-two of his principal mandarins. They preſented an act, by which *Mo-teng-yong* and his ſon ſubmitted to the authority of the emperor, and declared themſelves his faithful ſubjects. The commiſſioners then read aloud the reſcript of his majeſty, which granted them a free pardon, and the power of retaining the ſtates of which they were in actual poſſeſſion, on condition of paying a certain tribute every three years. The reſcript ordered, that Tong-king ſhould no longer be called a king-

dom; but that it ſhould have the title of an hereditary lordſhip dependant on the emperor. The title of hereditary lord of Tong-king was granted to *Mo-teng-yong* and his ſon, together with a ſilver ſeal; and the ſame honours were decreed to Prince *Li-ning* for thoſe eſtates which he poſſeſſed. The commiſſioners then ſent back the ſon of *Mo-teng-yong* and the forty-two mandarins, who had liſtened on their knees to the commands of the emperor. *Mo-teng-yong* died in 1542. His grandſon ſucceeded him, and obtained from the emperor a patent, as governor and hereditary lord of Tong-king: but, after the death of *Mo-teng-yong*, a diſſenſion aroſe in the family of *Mo*; his ſtates were divided among ſeveral chiefs, who carried on ſo bloody wars, and weakened each other ſo much, that in 1577 this family entirely loſt its former power.

The family of *Ly* was much more ſucceſsful, and artfully took advantage of theſe diviſions. The chief of this family attacked in 1591 the moſt powerful lord of *Mo*, defeated him in a battle, retook the capital of Tong-king, and re-entered into thoſe important places which had been uſurped from the family of *Ly*. In 1597, he ſaw himſelf maſter of the whole kingdom, paid his tribute to the emperor, preſented a

ſtatue

ſtatue of gold, and received his patent, as hereditary governor. His court was ſplendid and magnificent, and ſuited to the grandeur of a king. The lords of *Mo* were obliged at this epocha to ſeek an aſylum on the frontiers of the Chineſe provinces of Yun-nan, Quang-ſi and Canton. There they ſaw themſelves reduced to the neceſſity of giving up all their poſſeſſions but the city of Hoa-ping and the territories belonging to it: their family, however, at the court of the emperor, enjoyed the ſame rank as thoſe of *Ly*.

We know, that, ſince the revolution in 1644, which placed the Tartars on the throne of China, a lord of *Mo* did homage, and preſented tribute to the new emperor; and that a patent of hereditary governor was ſent him, which, not arriving till after his death, was delivered to his ſon; but it is not known, whether there exiſt at preſent at *Koa-ping* any of the deſcendants of this family, and whether they continue to enjoy the privileges and honours granted to their anceſtors.

The family of *Ly*, on the other hand, has ſupported itſelf with the greateſt ſplendour. In 1661 the viceroy of the province of Quang-ſi aſſured the court of Pe-king, that *Ly-ouei-ki*, the chief

chief and lawful heir of that family, behaved as a loyal ſubject of the empire; and, five years afterwards, the Court of Ceremonies repreſented to the emperor *Kang-hi*, that the family of *Ly* was worthy of his majeſty's favour. The emperor remained ſome years without doing any thing for this family; but, in 1683, he ſent a nobleman to the court of Tong-king, who carried with him a diploma, declaring Prince *Ly-ouei-tching* king: to this diploma the emperor added ſome Chineſe characters, written by his own hand, in praiſe of the prince. In 1725, the emperor *Yong-tching*, ſon of *Kang-hi*, wrote alſo four Chineſe characters in praiſe of King *Ly-ouei-tao*, who had ſent his tribute, and required to be inveſted. The ſame family of *Ly* at preſent poſſeſs the throne of Tong-king.

This kingdom extends between the 17th and 23d degrees of north latitude. It is bounded on the north by the Chineſe provinces of Yun-nan and Quang-ſi, on the eaſt by the province of Canton and the ſea, on the ſouth by the ſea and Cochinchina, and on the weſt by the country of Laos. The capital is called *Tong-tou*.

Tong-king is divided into eight provinces, each of which has its own governor and magiſtrates;

ſtrates; but an appeal may be made from their ſentence, to a court conſiſting of an hundred counſellors of ſtate, appointed to determine on appeals brought from every part of the kingdom, and which are a ſeparate body from the thirty-two members of the royal council who attend the king in all his public audiences. The eldeſt does not always ſucceed here to the throne; for the king appoints for his ſucceſſor ſuch of his ſons as he thinks proper. The brothers of the prince elect are cloſely confined in the palace, and never ſuffered to go out but four times in a year: every time they enjoy this liberty, they are allowed ſix days to amuſe themſelves in hunting or walking. The guards of the king of Tong-king conſiſt generally of two thouſand ſoldiers; and about twenty thouſand more are ſtationed on the frontiers, with fifty war-elephants. On all the rivers of the kingdom where it is probable an enemy might make an invaſion, there are kept an hundred large galleys, with a great number of galiots, in which the ſailors row ſtanding, with their faces turned towards the prow, where the captain regulates their motions by a ſmall rod, which he holds in his hand.

The

The people of Tong-king are ingenious, ſtrong-limbed and well made; their diſpoſition is free and open, although cheating among them, when done with addreſs, is conſidered as a ſtroke of prudence and ſkill. They are generous; but their generoſity is regulated only by their intereſt; and when they have nothing to hope, they cannot eaſily be prevailed on to give: on ſuch occaſions, they take great care to conceal their riches, for fear of being importuned; they are in general laviſh in their public expences, eſpecially in feaſts, marriages and funerals: they hate the Europeans, and find great ſatisfaction in being able to deceive them.

The Tonquineſe are neither ſo flat-noſed nor ſo broad-viſaged as the Chineſe; their colour is olive; they blacken their teeth, ſuffer their nails to grow, and wear their hair as long as poſſible. The people are ſlaves one part of the year; for, except the citizens of the capital, all the tradeſmen, joiners, ſmiths, maſons, carpenters, &c. are obliged to labour three months in the palace, and during two others, for the mandarins and great lords: they are free the reſt of the year, and work for thoſe who employ them. Marriages are not contracted here without the conſent of the governor or judge of the place.

place. The day after the marriage, the huſband ſtyles his wife *ſiſter*, and the wife calls her huſband *brother*. A plurality of wives is permitted at Tong-king; but only the moſt accompliſhed takes the title of ſpouſe. The law grants a divorce to the men, but denies it to the women: the children remain with the huſband. The favourite diverſions of the Tonquineſe are comedies, which they generally act at night, and accompany with abundance of machinery and decorations. They excel particularly in the repreſentation of torrents, rivers, ſeas, tempeſts and naval battles.

Learning in Tong-king, as in China, conſiſts principally in the knowledge of a great number of characters, and in the ſtudy of the rules and principles of morality, which are taken from the writings of Confucius. The Tonquineſe apply to letters, from ambition, becauſe they open the way to honours, and becauſe it is by their means alone, that they can ever be promoted to offices of dignity or truſt. The literati paſs through three degrees, which are thoſe of *ſinde*, *doucum* and *tanſi*. Before young people can attain to the firſt degree, they muſt apply eight years to the ſtudy of ſuch parts of the law as belong to notaries, attornies and counſellors.

ſellors. At the end of thoſe eight years, they are examined in the duties of theſe profeſſions; and if they are found ſufficiently capable, the king permits them to aſſume the title of *ſindes*. To obtain that of *doucum*, they muſt ſtudy aſtrology, muſic and poetry for five years, and learn to conſtruct all kinds of mathematical inſtruments. After theſe thirteen years ſpent in ſtudy, they muſt employ four more in learning to read and write the Chineſe characters, and in acquiring a knowledge of the laws and cuſtoms of that people. The laſt examination is made in the preſence of the king, princes, mandarins of arms, literati, and of all the *tanſis*. The number of probationers ſometimes amounts to three thouſand. In the grand ſquare of the palace, nine ſtages are erected in the form of amphitheatres, one of which is for the king and princes, and the remaining eight for the examiners and candidates; eight whole days are ſometimes ſpent in this grand ceremony; on the laſt day, the names of all thoſe who have given ſatisfactory anſwers to the queſtions propoſed, are put into the hands of ſixteen of the chief mandarins; and, after the king's conſent has been obtained, a robe of violet-coloured ſilk is put upon them, and they are honoured with

with the title of *tanſis*. The ſtate aſſigns penſions to theſe literati of the firſt claſs, which are paid by a certain number of towns and villages; and when it is neceſſary to ſend ambaſſadors to foreign ſtates, they are always choſen from among them.

A manuſcript letter written by Father *Horta*, which we have had in our poſſeſſion, gives ſome very intereſting details reſpecting the ceremonies obſerved by the Tonquineſe in their viſits and entertainments. The perſon who pays the viſit, ſtops at the gate, and gives the porter a few looſe leaves of paper containing eight or ten pages, in which are written in large characters his name and titles, together with the intention of his viſit. Theſe leaves are white, and generally covered with red paper; but the Tonquineſe have them of different ſorts and colours, according to the rank and quality of the perſon whom they viſit. If the maſter of the houſe is abſent, they leave the paper to the care of the porter, and the viſit is conſidered as paid and received. A magiſtrate, when he pays a viſit, muſt be clothed in a robe of ceremony proper to his employment; thoſe who have ſome diſtinction among the people, though they hold no public office, have alſo particular viſiting-

dreſſes

dreſſes; and they cannot diſpenſe with the uſe of them, without tranſgreſſing the eſtabliſhed rules of civility.

The Tonquineſe who is the object of the viſit, receives at the door the perſon who pays it: they join hands when they accoſt one another, and, without ſpeaking, by their geſtures alone, ſhew a thouſand marks of politeneſs. The maſter of the houſe invites his viſitor to enter, by pointing to the door; if ſeveral people happen to be in the hall, the moſt conſiderable, either by dignity or age, always takes the moſt honourable place, but gives it up in favour of the ſtranger. The firſt place, contrary to our cuſtoms, is that which is neareſt to the door. As ſoon as every one is ſeated, the perſon who pays the viſit, again tells the motive which brought him thither: the maſter of the houſe liſtens with much gravity, and from time to time inclines his body, according to the rules of politeneſs. Servants afterwards, clothed in dreſſes of ceremony, bring a triangular table, upon which are placed twice as many cups of tea as there are people in company, together with two boxes of betel, ſome pipes and tobacco.

When the viſit is ended, the maſter of the houſe re-conducts his gueſt to the middle of the ſtreet,

ſtreet, where they renew their reverences, bows, elevation of hands, and other compliments: laſtly, when the ſtranger is departed, and already advanced a good way, the maſter of the houſe ſends a footman after him to pay him a freſh compliment; and ſome time after, the viſitor, in his turn, ſends back another to thank him, which terminates the viſit.

It is not only in viſits, that this troubleſome politeneſs is diſplayed; it appears alſo in all their actions which have any relation to ſociety. The Tonquineſe often eat in company; and it is generally then that they talk on buſineſs. Inſtead of forks, they uſe ſmall ſticks made of ebony or ivory, the extremities of which are ornamented with gold or ſilver: they never touch any thing with their fingers; and on this account, they neither waſh their hands before nor after meat. The Tonquineſe when at table may be juſtly compared to a band of muſicians: they appear to eat in time; and the motion of their hands and jaw-bones ſeems to depend upon ſome particular rules. They never uſe napkins, nor are their tables covered with a cloth; they are only ſurrounded with long embroidered carpets, which hang down to the floor. Every perſon has a table for himſelf, unleſs too great

a number of gueſts obliges two to ſit together: all the tables are covered with the ſame diſhes and at the ſame inſtant, and the entertainment generally conſiſts in dainties; for the Tonquineſe prefer variety to ſumptuous and ſuperfluous abundance.

The following ceremonies are generally obſerved at their entertainments.—The perſon who invites, ſends, the evening before, to his intended gueſt, a few leaves of invitation, in which is contained a kind of bill of fare. Father Horta ſays that he ſaw one, the words of which were as follow: *Chao-ting has prepared a repaſt of ſome herbs, cleaned his glaſſes and arranged his houſe, in order that Se-tong may come and recreate him with the charms of his converſation and the eloquence of his learning; he therefore begs, that he will not deny him that divine pleaſure.* On the firſt leaf of the paper is written, by way of addreſs, the moſt honourable name of the perſon invited, and titles are given him ſuitable to his rank. The ſame formalities are uſed towards all the reſt whom they intend to invite.

On the day appointed for the entertainment, the maſter of the houſe ſends early in the morning a paper like the former, to remind the gueſts of their invitation. When the hour of the